

1-6

A Booke of Christian
Questions and answers.

Wherin are set forth the chiefe
points of the Christian religion
in manner of an abridge-
ment.

A worke right necessary and pro-
fitable for al such as shal haue to
deale with the captious quarelinges
of the wrangling aduersaries
of Gods truth.

Written in Latin by the lerned
clarke Theodore Beza Vezelius, and
newly translated into Englishe
by Arthur Gols-
dinge.

Imprinted at London, by William
How, for Abraham Veale, dwel-
linge in Paules Church parde
at the signe of the Lambe.

Ano. 1578.

344. W. p. 775.

A Book of...

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A work of right...

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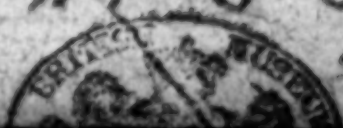
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To the Right honorable and
his singular good Lorde Henry Earle of Huntingdon,
Baron Hastings, Knight of the most noble or-
der of the Garter &c. Arthur Golding wissheth
abundance of Gods grace, increase of ho-
nour, and longe continuance of life in
health and prosperitie.

Y very good Lord, it is daylie and in
maner commoly to bee seene, (& I pray
God that our vnthankfulness cause vs
no more to feele it) that the peruerse &
through settled Papists, the professed ex-
emies of God & all goodnes, linking theselues in league
with worldlings, Epicures, Athiestes, & Neuters, birds
of their own broode, doo euen yet after so great light of
the Gospell and so manifest conuiction of their Grosse
errors, stil boldly persist in their wilfull wickednes not
only hardening their own stubborne hartes against the
apparant truth, but also (as mutch as in the lyeth) stealig
away the key of knowledge fro others that would faine
enter into the kingdome of heauen if they letted the not,
& casting stumbling blockes in the waies of the weake
& vncircumspect, of whose soules they make marchan-
dise by their deceiuable and inuenimed speeche. But cer-
tesse although long impunity haue made the ouer bould,
both to prate & to practise, in maner what they lyst:
yet not withstanding for as much as the general bright-
nes of Christes Gospell discouereth their grosser sorte of
dealinges



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dealings vnto most men: they assault vs not nowe so much with open & manifest vntruthes, (whiche were ordinary weapons of their warfare when they had the swoorde of souereintie and the lawe of cruelty in theyr owne hand) as with secret inuasions of sophisticall reasons and crabbed questions, specially where they finde hope of victorie, by meanes of other mens simplicitie and want of learning to withstand them. And truly in that art, no folke are so cunning, as the children of darkenes. For worldly wisdom hauing bent her selfe to mainteine error, is a fruitfull moother of all sortes of quiddities: and the olde serpent is both slie and vslothfull in transforming himselfe and his impes into all shapes to doo mischief. Forasmuche therefore as there bee many godly and wel minded persons who hauing not yet mounted aboue the short reach of naturall reason, doo still measure Gods misteries (howbeeit with a single meaning minde) by their slender capacitie of their smal vnderstandinge, dealinge in life wise as if a man that were iorneying by the first dawning of the day shoulde trip his foote against some stone which he woulde eschew at the comminge of the cleere and open light: whose faith is often times shaken, yea and now and then crased also, eyther by such as standing vpon the reputacion of their owne skil hunt for vainglory by rushinge vnadvisedly into the discourse of Gods deepest miseries, whiche ought not to be spoken of without great reuerence and modesty: or by suche as being wilfully blind, diffame the things that they know not: or by such as being giuen vp

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too a hardened minde, blaspheme the known truth
 through malicious spitefulness: or by such as being geuen
 wholly to their belly & their bed: cannot abide to here
 of any thing that might make them goodmen: or els by
 suche as haue learned in Lucians schoole to scoffe at al
 thinges that like not their fantastical follie: too the in-
 tent that the godly persōs might alwaies haue at hand,
 as well wherewith to satisfie themselves and other wel
 disposed persōs in doubtful cases, as also to stop the slau-
 derous mouthes of the quarelinge aduersaries, or at
 leastwise wherewith to answer their captious can-
 linges in the chiefe points of our religion: I haue trans-
 lated this Christen treatise of the learned writer Theo-
 dore Beza, who by a certein modest questioninge and an-
 swering therunto, doth in dialog wise briefly set forth
 vnto vs the true knowing of God & our selues, & the
 right vse and end: of the same. For taking his beginning
 at the intent of our creation, he declareth that God must
 be worshipped and serued in none other wise, than hee
 himselfe hath taught vs by his worde written. The
 authoritie whereof being auouched by many profes, he
 setteth downe what the same teacheth vs to beleue, con-
 cerninge the Godhead & the three persons thereof. Then
 shewing vs what we ought to consider chiefly in God
 he vnfoldeth the misterie of the vniō of the two natures
 in the one person of Christ, (whereby hee confuteth the
 heresie of the Manichees,) and layeth forth the order of
 our saluatiō by Christes incarnation, death, resurrectiō
 and Ascētiō. Here vpon he taketh occasi on to shew the

maner of Christs being present & absent, and thereby
 condemneth the errors of popishe transubstantiation,
 & of the vbiquitie or euery where being of Christs mā-
 hod maintained by Brentius and certeine others. After
 this he passeth forth to Christes meditation and interces-
 sion, where he disproueth the heresie of Arrius, the opi-
 nio of surmising three Gods, the dotages of samosatene,
 & the forgeries of the Papists in praying vnto saints.
 Fro thence he descendeth to the laste iudgement: and an-
 swering by the way to an obiection of the foreiudgment
 that eche seuerall person receiueth at his departure out
 of this life, hee proceedeth to the general rising again of
 the flesh, & to the rewards of the godly, & the punish-
 ment of the wicked: wherby hee taketh occasion too in-
 quire of the way to eternall life, which is Christe taken
 holde on by fayth. There sheweth he what faith is and
 whence it commeth: and so discoursinge largely of mans
 corruption, he disproueth the Pelagians freewil, & de-
 clareth in what wise mans naturall will woorketh to-
 gether with Gods preuenting grace, and how the con-
 tinuance of Gods graces insewinge, is the cause of the
 effectuall working of the former graces, whereby he vt-
 terly ouerthroweth the merit or deseruing of mēs owne
 workes. Afterward hauing first shewed the maner of
 the spreding of originall sin into al mankind: he retur-
 neth to the remedie thereof by being grafted into Christ,
 the maner whereof he describeth at large, and there a-
 gayne confuteth the heresie of Transubstantiation, and
 declareth faith to be the free gift of god through christe
 by

DEDICATORIE

by whom wee obtaine wisdome, Righteousnes, Holines, and Redemptiō, which are the fruites of beinge grafted into him: by the benefite whereof wee begin also in part to vnderstand aright, to will aright, and to woorke a right, whiche is as muche as to liue after the spirite. In the laying forth of these things, he rippeth vp the feeblenes of mans naturall reason, & washeth away the excuse of his vnhablenes to fulfill Gods law bycause he cannot but sin, and disfeateth him of challenginge any peece of righteousness to himselfe. Here vpon is brought in an exposition of the rewarding or recompencing of good workes, togeather with a declaration from whence they springe, and of the difference in punishments and rewards. By occasion whereof he disproueth the fond obiection of such as holde opinion that Christ hath abolished but the merites of the ceremoniall lawe, and defeateth the works of Papistical preparatiō, shewing wherefore works be called good. And so he concludeth that all things needfull to saluation, are founde in Christ alone to whom wee cleane by faith. so as there is no dampnation for thē that be grafted in Christ: and that the same knowledge is the only knowledge of saluation, & that the said faith or knowledge is the free gift of God, put into vs by Gods meere grace, and not bred in vs by nature or purchased by our owne power or deseruinge. By this meanes hee leadeth vs to the headspringes of Gods eternall prouidence and predestination: in the discourse whereof, after he hath answered to all obiections and modestly and learnedly shewed what a Christen man

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ought to think or speake in that behalfe with reuerence of Gods maiestie: last of all, he setteth forth a godly and necessary remedy, against the perilous temptatiō of particular predestination, for such as are desirous to know whether they be ordeined to saluation or no. And thus your L. wisdom perceiueth that although this booke be but small in volume: yet conteineth it right profounde misteries: and great store of matter very necessary to be perfectly knowen, and to be had at the fingers endes of all men, specially which shal haue occasion to encounter with the impes of the olde serpent, namely with the adders broode of the Romish Antechrist, & with the children of this world, who bee much more politike, wylie and forecasting in their kinde, then the childrē of light bee. Wherefore I thought it not an vnmeet peece of woorke wherby to testyfy some manner of remembrance of your L. most honorable courtesy towards me: accordinge wherunto it may please you too gyue this my labour leaue to passe foorth vnder your favorable acceptation as a hansel of some greater woorke hereafter to the more benifit of my natiue cuntry, and the further commendation of your L. goodnes, who are right well known to be an earnest fauorer of Gods glory and a diligent furtherer of the welfare of his church written at London
the 12. of Iune. 1572.

Your good Lordships most humble to
commaund Arthur Golding.

A booke of christen questions and aunsweres.

Question.

Ho hath set vs in this worlde?



Aunswere.

God, of his owne Anguler goodnesse.

Quest. To what ende.

Ans. To the ende that wee should serue him: and that he shoulde bee glorified by geuing eternall life vnto vs.

Quest. Which is the way to woorship him a right, and consequently to attaine eternall life, and to glorific him dewly.

Ans. To knowe and acknowledge hym after the same maner that hee hath disclosed himselfe vnto vs in his word.

Row. 1. 21

Ihon. 17. 3.

Quest. What callest thou the worde of God.

Ans. That whiche the Prophetes and Apostles haue receiued by gods spirite, and committed to wzing: whiche booke wee terme by the name of the olde and newe Testament.

Gods word

Ephe. 2. 20.

Quest. VWho then is the authour of those bookes?

23

Ans.

Of christen questions

Rom. 10. 8.

2. Tim. 3. 16.

2. Pet. 1. 20.

Ans. God himselfe. And the writers or penners therof were the Prophetes and Apostles.

Actes. 2. 11.

1. Cor. 1. 17.

18. 19. 20.

21. 22. 23.

24.

Luke. 21. 15.

Actes. 6. 10.

Iohn. 5. 30.

Actes. 17. 11.

2. Cor. 4. 3.

Quest. How knowest thou that?

Ans. The thinges themselves that are treated of those in writings: the maiestye of God shynning forth in that homelynesse of speache: the heauenlye purenesse and singuler holynes that uttereth it self euery where in them: the most sure stedfastnes of the principles wherupon that doctrine is groundes: and the laying together of the foresayings & of their fallings out: do ynoughe and more then ynoughe shew these writings to bee altogether diuine and heauenly, & that the same is the most perfect doctrine of truth, though all the world should say neuer so much to the contrary. To the confirmation hereof maketh also the orderly successe of thinges done, and the recorde of godlye men deliuered from bande to bande. And that I know these thinges in such wyse, as I fully agree to matters whiche men are wonte partly to dispise and laughe to seorne, and partly so to embrace, as yet notwithstandinge they wotte not at all what they beleue: I impute it wholly to the

Iohn. 6. 45.

Actes. 13. 48.

Phil. 1. 29.

Actes. 16. 14.

the holy Ghost, who hath opened my hart
that I might both heere and vnderstande
these secretes.

Quest. Is all that we must beleue to saluati-
on, comprehended in those writings?

2. tim. 3:17.

Ans. Altogether.

Quest. What is it then that the writings
of the Prophets and Apostles doo teache
vs cheefely to beleue concerning God him-
selfe?

Ans. That the Essence of God is one, and
the persons thre: the Father, the Sonne
and the holy Ghost.

Being or
substance

Deut. 6. 4.

Quest. What meanest thou by essence?

Mat. 28. 19.

Ans. I meane the nature that is common
to those three persons.

What the es-
sence or subs-
tance of god
is.

Quest. What meanest thou by per-
sons?

Ans. I meane the verie parties them-
selues that haue theyr beinge in that na-
ture.

What the
persons of
the godhed
bee.

Quest. These three persons then, are they
three Gods: like as there be so many men,
as there bee persons indued with humayne
nature?

Ans. No, not so. For these three seueral
persons, are all but one self same God.

Quest. Why so?

¶ ii

Ans.

Of christen questions

The distinction of the persons in the godhead

Ans. For in asmuch as Gods Essence is moste single, infinite, and vnable to bee parted: therefore these thzee parsons are not seperated one from another, but onely distinguished: so as the father is not the sonne or the holye Ghoste, but the father onely: nor the sonne the father or the holye Ghoste, but the sonne onely: nor the holye Ghoste the father or the sonne, but the holye Ghoste onely: and yet all those thzee seuerall persons be one selfe same perfecte God, of one everlastingnesse, of one Essence, and of one equalitie, howbeit that in order (though not in degree) the Father is firste, who is of none: the Sonne is seconde, who is of the Father: and the holye Ghoste is thirde, who is of the father and of the sonne, both of them vnspeakeable by the everlastinge communion of the whole Essence of the godhead: the Sonne begotten, and the holye Ghoste proceeding.

Quest. Truly as far as I see, the depth of this misterye is vnpossible to be vttered.

Ans. It is in deede, if a man will seek a reason howe that shoulde come to passe. But wee bee sure it is so, by the expresse word of God. And therefore wee must be-
leue

Reuerence to be geue to gods mysteries.

leeue and reuerence the mystery that god hath opened vnto vs, and not searche for the thinge that he hath hidden from vs, & which wee be not able to conceiue.

Quest. Doth this knowledge of Gods Essence, suffice to saue a man.

Ans. No. For besides many other things whereby Gods nature is after a sorte paynted out vnto vs: leaste wee might surmise him to bee like the thinges that are created, it standeth vs chiefly on hand to knowe, howe hee is minded towardes vs.

Knowledge of God.

Rom. 8. 15.

16. 17. &c.

Ibm. 38. 39.

Gal. 4. 6. 7.

Iohn 16.

17. &c.

Quest. That thou mayest know this, what considerest thou chiefly in God.

Ans. Perfect iustice, and perfect mercy.

Quest. What callest thou iustice, and what callest thou mercy?

Exo 10 5. 6

Ex. 34. 6. 7.

what gods iustice is.

Ans. These thinges are not in God, as qualities. But by gods iustice, I meane that Gods nature is so pure and sound of it selfe, that hee vtterly hateth and moste severely punisheth all vnrightheousnes.

And by the name of perfecte mercie, I meane that whatsoener he bestoweth vpon vs, (and specially the benefit of euerlasting life) proceedeth wholly of his mere free gift and grace.

what gods mercie is.

Of christen questions

How iustice:
and mercy
may matche.

Quest. But these thinges agree not togeather. For how is hee a most sore punisher for those thinges whiche hee giueth of his mere grace?

Ans. That these things doe very well agree, the father hath well shewed in his sonne, who hath made full satisfaction for our sinnes, and is giuen vnto vs freely by the father.

Quest. Did not the father then, or the holy ghost abyee the death for vs?

John. 1. 14.

& 16. 13 &

17. 3.

Rom. 8. 14.

1. Ioh. 4. 13.

Ans. No truely, none of them both: but alonely the sonne whom the father sente, and whome the holy Ghoste teacheth and sealeth fast in vs.

Quest. Is not the Sonne very God by nature, and consequently the immortalitie it selfe, as well as the Father and the holy Ghost?

Math. 1. 21.

Mark. 2. 7.

Ans. Yes, neither were hee our sauiour, if hee were not God.

Quest. How then could hee dye?

Gal. 4. 4.

Heb. 2. 9.

14. 15.

Christes Incarnation.

Ans. Where as by his godhead hee was the eternall life it selfe: hee became man that hee might die in the flesh.

Quest. But the sonne is God vnchangeable how then is hee become man?

Ans. Not by minglinge the natures or
proper.

propertyes togeather, nor by any change of God into man, or of man into God, of whiche thinges none of bothe is possible: but by so strayte and familiar knittinge of the Sonnes Godhead to the nature of man taken vnto it, that the Sonne of God beeinge very God and very man, is henceforth the one person Jesus Christ.

Quest. And what maner of vnion is this?

Ans. In greeke it is called hypostaticall, and in English Personall: and so it is in deede.

Quest. I praye thee describe it, that it maye bee vnderstoode, at leaste wise after a sorte?

Ans. The thinges are sayd to bee vnited in nature, which come togeather into one nature, whether the same be done without any growyng together, miryng together, or turnyng one into another, like as the thre persons of the Godhead are one moste single substance: or whether it be done by only knitting together, like as the soule and body meete together, as essentiall partes in making that which is man or whether it be by meanes of some mixture or turninge of the one into the

John. 1. 14.

Heb. 2. 16.

1. John. 1. 7.

Vnion]

A Discripciō
of vnion or
vniting of
two thinges
into one.

Of christen questions

The vnion
of the two
natures in
Christ.

other, like as befallerh in the interchange
of the elements & in things that be mixed
And things are saide to be vnited person-
ally, whiche are ioyned in sutch wise, as
there ysseth therof, but one selfsame per-
son: like as the body and soule are so vny-
ted to make the one nature of man, that
they close together into one persō or par-
ticular. Of this sozte is also the vnion
of the two natures in Chzist, which ioyn
together, (not to make some one thirde
thinge as Eutiches miswæned,) but to
make both one person, without any con-
fusion, either of the natures themselves,
or of the essentiall pproperties. And I sayd
an vnion of natures, but not of persons,
least it might be surmised, that two per-
sons were growen into one, whereas in
Chziste there is one nature which a man
may see is peculiar to the worde it selfe,
and in that nature resteth also the other
nature that was taken to it, that is to
wit the nature of man. For the person
of God tooke not to it the person of man:
but the deuine nature, (and that in the
onely person of the sonne) that is to saye,
in respecte that the same godhed was the
sonne, and not in respecte that it was ey-
ther

ther the father or the holy ghost, toke vnto it mannes nature destitute of it owne personship as I might terme it. Therefore to bee shorte, like as in the Godhead there be thre persons comming together in one selfsame nature: euen so in Christ there be two natures ioyned together in the one persone of the Sonne: so as the three persons are not three gods, but one God, by reason of the most single uniting of the three persons into one selfsame nature: neyther are there two Christs, but one Christ, by reason, not of two perfecte persons, but of two perfecte natures ioyned together, not to make some one third nature, but united into the person of the sonne, in which person both the natures are vpbilde.

Quest. Neyther comprehend I this secrete.

Ans. When yet agayne reuerence thou the thing that thou comprehendest not.

For all the whole Scripture cryeth out, that it is moste true. And if it were not so, hee shoulde not bee a Iesus (that is to saye, a sauour) to vs, nor yet Christ, that is to saye annoynted, as our Soueraigne and euerlastinge King, Prophet, and Priest.

Reuerence
of heauenly
misteries.

Of christen questions

Præste.

Quest But coulde not God haue saued man by some other meane lesse remooued from our capacities?

Ans. Certesse hee coulde. But this was the moste conueniente meane for him to shew, as well his singuler iustice, as his singuler mercy.

Quest. How so?

The orderly
proceeding
of gods iust.

Heb. 2. 14.

15. 16. 17.

Rom. 8. 3.

1. Cor. 5. 19.

Rom. 5. 8.

Ans. Because that if hee had either saued vs without full satisfaction, or eracted the same satisfaction of any other than of the nature that was indetted: hee might haue seemed to haue beene vnmindefull of his iustice, and therfoze it was requisite that our sauour shoulde be a man. But had hee bin but onely man, hee should neuer haue discharged gods w^{ra}the, and so consequently he should not haue been able to winde himselfe out of it, and much lesse to delpyer vs. And therfoze it behoued that the fleshe whiche was taken, should be sustayned and borne vp by the nature of the godhead, most perfectly vnited vnto it. Furthermoze as concerning mercy could there be giuen any surer, euidenter pea or moze deuine assurance of most perfect mercifulnes, thā that the father hath geuen

geuen his owne onely sonne for his enemies, and the sonne likewise geuen his owne life willingly for vs that are moſte vnwoꝛthy?

Quest. It is euen ſo. But was not Chriſt himſelte giltyeſſe?

Anſ. Yes forſoꝛth. And therefore hee was conceived by the holy Ghoſt in the virgin Mary, not only without any ſpote of uncleanneſſe, but alſo endew'd with moſte ſingular ſoundneſſe and pureneſſe in his fleſhe. For otherwiſe hee himſelf ſhould haue had neede of an other to bee his ſauour: neither could his oblation haue pleaſed God, neither trewly coulde God haue found in his harte to haue vnited himſelf to ſo vncleane a nature.

Quest. Could it then ſtand with the nature of the ſoueraigne Juſtice, to exacte puniſhment for other folkes finnes, at the hands of a man that was moſte giltyeſſe, yea and alſo moſt holy?

Anſ. In deede the father might haue ſeemed to doe his ſonne wrong, if hee had puniſhed him as an offender. Hee ſtrake him therefore, not as an offender, but as one that of his owne accord was willing to yelde himſelfe as a boꝛowe or ſuretye for

Chriſts man-
hod moſte
pure with-
out ſinne,
Math. 1. 20.
Rom. 8. 3.
1. Pet. 3. 18.

Chriſt ſuffe-
red as a bo-
row or luer-
tie, & not as
an offender

1. Cor. 5. 21.

Of christen questions

for the vnrightrous: and therefore the father did nothinge that might not well stand with his iustice.

Quest. But why was hee condemned at the Barre beefore the Iudge, and also executed by the death of the Crosse, seeing hee coulde haue dyed otherwyse also for vs?

Ans. To the ende it might thereby the better appeare, that hee became accursed for our sakes, and that hee toke vpon him the whole wraethe of his father agaynste our sinnes, to set vs al at ful liberty.

Quest. But death is incident to the bodye onely: and therefore by this death of his, hee seemeth to haue discharged but onelye our bodies. And yet notwithstandinge, all of vs dye still. Whereupon it seemeth to followe, that hee saueth neyther bodye nor soule.

Obiection a
gaist christes
full redem-
ming of the
whole man
by his death.

Ans. It was requisite that Christ should take vnto him both soule and bodye together, that hee might both die, (for the first death is the separation of the soule from the body) and also that being become perfecte man, hee might deliuer men whole and perfecte.

Quest. Meanest thou then that hee suffe-
red

red also the paines whereunto our soules are
subiecte?

Ans. Yea verely, for it is even the chiefest
parte of Christs sufferings, that be-
sides the extreme tormentes of most cru-
ell death, hee also endured for our sakes
the most horrible weight of gods wrath,
than the whiche nothinge can bee moze
dreadfull: durynge whiche tyme, his
Godheade did as it were reste in him all
the whyle, to the intente that the man-
hoode which hee had taken vnto him, al-
thoughe it quyte quayled not vnder the
burden, (which otherwyse had been vn-
tollerable to the very Angels,) myght
notwithstandinge most sharply feele, and
finally beare out, Gods whole wrath vn-
utterably inflamed against all the sinnes
of all the chosen: even till satisfaction
were made to the full. Therfoze at what
time hee hung vpon the Crosse, hee was
also in the middes of the torments of Hel
that hee might fully deliuer vs from both
the deathes.

Gal. 3.13.

Christ suffe-
reth the
whole dew
for our sinne

Quest. But I praye you, if hee came to
deliuer vs from death, why did hee himselve
dye.

why Christ
deliuered vs
by dying.

Ans. Because that else the sayd sone rain
justice

Of christen questions

Heb. 2. 14.

1st. 53. 8.

&c.

Osc. 13. 14.

justice of god, whiche it beehoued to be satisfied, should not appære in our redemption. And therefore the more glorious is Chyistes victory euen in this respect, that hee ouercame death by dyng.

Why the
chosen die
stil.

Rom. 5. 15.

&c.

Quest. Why then doo the chosen sort die, seing Chyiste hath vanquished death for them?

Ans. Because Chyiste is not come, to restore vs into the same state of this world, which wee haue lost in Adam: but to remoue vs into farre better immortallitie, which thing cannot be done, except wee depart out of this worlde. Therefore albeit that this separation of the soule and body, whiche is called the firste death, sprange of sinne, the remnantes whereof are euen in the holiest men: yet notwithstanding if ye marke well the purpose & drift of God, he strikes not the chosen wth it properly as a iudge, but sendes it to them as most louyng father that calles away his children home to himselfe: and therefore it not onely frayeth not the beleeuers, but also refresheth and cheereth them.

How the
power of
chryst vttered
it selfe.

Quest. Why then did not that power of his vtter it selfe out of hand agaynst death

death?

Ans. Merely it vttered it self out of hand in as much as his body suffered not any corruption. Nevertheless, it was his will to haue it lie buried for a space: both to the intent that his being dead in deede, & his death being confirmed also by the seales of his enemies, might proue his resurrection whiche was to inslew anon after: & also to the intent hee might like a conqueror pursue death fleeing away before him into his innermost dungeon & consequently perfume our graues with the quickning sent of his owne death.

Math. 23. 29

3. &c.

Actes. 1. 24.

Rom. 6. 4.

What Christes Resurrection witnesseth vnto vs.

Rom. 6. 10.

1. Cor. 15. 3.

4. &c.

The cause of Christes Ascension, and how he is absent from vs.

Ephes. 4. 8.

9. 10.

1. Cor. 15. 6. &c.

is

Quest. Is his resurrection then a witness that hee vndertoke to die willingly, to purchase immortallitie for vs?

Ans. It is so. For hee is risen by his own power, neuer to die any more, to the end that wee also should be quickened in him for euermore.

Quest. But why went he vp into heauen and not rather taried still with vs?

Ans. In body hee is verely and in deede gone away from vs amonge whome hee was, and is mounted aboue all heauens, where hee was not afore in bodye: both to the intent that hee being the first that

Of christen questions

is risen from death might first take possession of the heavenly kingdome, triumphing ouer his vanquished enemies: and also to teache vs to bye vs thitherwarde, where he hath prepared a place for vs.

John. 14. 2.
Col. 3. 1.

And yet is he all the while present with vs by his spirite, gouerning his Church as the head gouerneth the members that be ioyned vnto it.

Quest. Then hath hee shifted his place to goe thither where as is no place?

Mat. 28. 20

Ans. It is so, hee hath chaunged place, accordinge as the thinge done witnesseth and accordinge as the verinesse of a bodye (yea though hee be glorified) requyret.

But his chaunginge of place is according to that nature which is bounded: and that is done, not to forsake vs (for in as much as Christe is one persone, God and man together, hee is neuerthelesse still present with his seruautes by his whole power beecause hee is verie God) but to withdrawe vs from the earthe, and to teache vs to seeke heavenly thinges.

And where as thou sayst there is no place whether as hee is ascended: it is a fonde imagination. Let this suffice thee, namely that the godhead onely is infinite, and that

that all other thinges either in heauen or
 aboue heauen, or in earth, or in the bot-
 tomelesse deepes, and consequentlve his
 body (which though it be a glorified body
 is notwithstandinge still a mans bodye,) are
 according to the nature of them, finite
 and bounded with place. And howe they
 bee contained in that eternall gloze, wee
 shall then perceiue, when wee come thither
 our selues.

Quest. Thou seemest then to deuide christ,
 or to make two Christes, of whom the one is
 present and the other is away.

Ans. When I say that Christe is absente
 as concerning his fleshe, and yet anouche
 him to bee verily present, both as concer-
 ning his godhead, and also if he be consi-
 dered as a whole thinge, that is to say, as
 one person God and man: I deuide him
 not, but take away the confoundynge of
 his natures.

Quest. What is mente by his sittinge at the
 right hand of the father.

Ans. That hee hauinge layd aside, not the
 verines of his fleshe, but all infirmity and
 frailtie of the fleshe, is now aduanced to
 such state of gloze, as surmounteth all
 name: That is to wit, that his fleshe is

C

alread

Christ sit-
 ting at the
 right hand
 of the father.

phi. 2. 9

Of christen questions

Col. 1. 9.

already fullye glorified by the Godheads
which dwelleth bodily in it without bee-
receiving it of the own Essence or essential
properties, & that it ordereth and ruleth
all thinges in heaven and earth with full
power, saving him y^e hath made al thinges

Mt. 28. 18.

Phi. 2. 10.

Heb. 1. 3. 9.

Subiect vnto it.

Quest.

1. cor. 15. 17

what meanest thou by essentiall properties.

**Essentiall pro-
perties**

Ans. That which being taken away, the
thing must of necessity no more bee that

Luk. 24. 39

which it was afore. As for example, if a
body bee bereft of quantity, it must of ne-
cessitie cease to be a body.

Quest. But God is almighty.

Ans. Who denies that?

**A right papis-
tical objecti-
on, whereunto
they builde
their devilish
malle.**

Qu. Ergo, he can bring to passe, that one selfesame
body may either bee in many places at once, or some-
where as in a place, and other somewhere not as in a
place, but after some other incomprehensible manner.

Ans. That god can cause a thinge y^e is, not
to bee any more, as well as hee hath caused
the thinge to bee, which was not, no man
doubteth except hee be stark mad: and ther-
fore a much les likelihood is it, y^e he should
not be able to alter the shapen & qualities
of thinges at his pleasure. But to bringe
to passe, that a thing shuld at once both bee
and not bee, or at once bee of such sort and
not

and answers,

not of such sort, God cannot do, because he cannot lie. And not to be able to lye, is not a signe of weakenesse, but of vnaryable mightines.

Quest.

Then do you conclude that Christ is now absent from vs as concerning his manhod.

Ans. Yea, and so far of from vs, as the earth where we bee, is distant from that place which is aboue al the heauens, whither that flesh of his is caried vp.

Quest. Yet hath hee himselte sayd that hee was then in heauen, when hee talked with Nicodemus vpon earth.

Ans. This and such other things ar ment by communicating of proprieties.

Quest. What callest thou proprietic?

Ans. That which logicians call proper after the fourth manner: As for example, to be infinite is a proprietic in the nature of the godhead, and quantity is a proprietic in all thinges created, and specially in bodily thinges.

Quest.

Then is this communicating false, for asmuch as such maner of proprietic ceaseth to be propre or peculiar as lone as it becommeth common.

Ans. This latter part I simply graunt vnto, but not vnto the other.

Quest. But these two thinges seeme to sticke inseperably together.

C ii.

Ans. Then

what proprietic is

That is to say partaking, made apertaining to the one as wel as to the other, made comon or indifferent to both.

Of christen questions

Howe eche
of christes
natures com-
municate
their proper-
ties vnto
other.

Ans. Then take y^e the case to stande thus.
Either of christes natures, y^e is to say his
godhead & his manhood, keepe still they^r
essentiall properties to themselves, with-
out communicinge them the one to the
other, accordinge as I haue sayde already,
which thinge vnles wee graunt: infinite
and vtterlye wicked absurdities will in-
sew. For if his godhed should receiue in-
to it selfe y^e properties of his manhood, it
shuld be transformed into manhood: & con-
trariwise, if his manhod shuld admit into
it selfe y^e properties of his godhead, it shuld
become a certaine counterfet godhead, so
as Christ might bee sayd to be neither be-
y^e god no; very man, and so consequently
he shuld not be our sauior. And therefore
there is not any intercommuninge either
of natures or of essentiall properties.

For looke how false and wicked are these
propositions, *fleshe is the godheade, and the
godheade is fleshe: even so false and wicked
are these also, Christes fleshe is euery where
or Christes is euery where as touchinge his
flesh: and christes godhead is not euery where
or Christe is not euery where as touchinge his
godhead: most false of all the are these. The
godheade was crucified or died: & Christes
flesh*

flesh is infinite. Now although these two natures, together with they essentiall properties, cannot communicate eche with other as I sayde afoze: yet are they vnited in such sort, as they make but one selfesame party, or one person onely.

Therefore looke how false are these sayd speaches, *the godhead is flesh, and flesh is the godhead*: so true & catholyke are these, *God (that is to wit the woꝛde) is a man, & a man is god.* And that is by reason of the vnyty of the persons which springeth, not of the communicatinge of natures (foz as I tolde you, there is no such thing, vnlesse ye take communicating foꝛ vnion, whiche were to vnproper) but of the vnytinge of natures. Foꝛ God is not a man in that he is God, (which thinge must notwithstandinge nedes folow, if the natures of the very essences that is to say of the godhead and of the manhod communicated eche with other, that is to witte, were the one aswel as the other) but in another respect that is to wit, in y hee hath vnited a man vnto him. Neither is a man god, in y hee is a man: but in an other respect, namely in that hee is vnited vnto god. And looke what I haue said concerning the natures

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the same must also be vnderstande concerning the essentiall properties, whiche are vncommunicable as well as y other. Most trewe therefore are these speeches, & they must be laid forth in former wise: god (y is to wit y word) was conceived, borne, suffered, was crucified, died, was buried, & rose againe, namely in that he vnited a man vnto him, & not in that he is god. So also are these speeches. A mā is that eternal, infinite, and inuisible son of God, filling al things &c. not as in himselfe, y is to say, not in y he is a man nor by any communicating of properties, but in that he is taken into one person by y son of god.

The great
force of the
vnion of na-
tures,

Quest. But these maner of speeches seeme hard and very strange. *Ans.*

May truly. If y wouldest cast away thy misconceiued and pzeiudiciall opinion: y shouldest find the to be exceeding fit to let forth the vnion of y natures: which is so great, y looke what thing cannot be sayde of the seuerall, y is to wit of the godhead by it self, or of the manhood by it self: The same may very well be attributed to eyther of both jointly, y is to wit, eyther to god or to the man: and that is because that of the two natures, there is not made one nature

nature, but one person. And therefore we
auouche, that in the natures there is an
vniõ & not an vnitie: and y^e the vnitie is
of the person onely. Whereupon it com-
meth to passe that the whole person, not
only is signified by the name of y^e whole
person, (y^e is to say by Iesus, which com-
prehendeth both y^e natures vnited togea-
ther): but also is ment by the name of ei-
ther of both the nature, that is to say, by
the sonne of God, and the sonne of man
howbeit as considered ioynntly and not se-
uerally. So also whereas y^e name Christe
(that is to say anointed) agreeth properly
but to the manhood only (for the godhead
was not anoynted, but did anoynt) yet
doth it betokē the whole person. And it is
a cōmon ordinary matter in al things to
speake of persons after y^e like maner, to
shew y^e vnitie of the partes of which the
vnitie of y^e persō consisteth, So this maner
of speeche *Peter is an apostle*: is as proper as
may be, agreing to Peters whole per-
sō, & to y^e seueral parts thereof, y^e is to wit
both to his soule & his body, but this ma-
ner of speeche. *Peter is the sonne of Ionas*, a-
greeth to him as he is whole together, & as
he is considered to be some hole thinge, y^e

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is to wit as hee is considered, by vnitie of person: and not to bothe the seuerall partes of him, sauing in respecte of the one parte onely, namely of the body: except perhaps thou thinkest that the soule also is begotten. It is a like foyme of speche, when we terme any man a mortall creature or a reasonable creature: which terme doubtlesse doe fitly agree to the whole man as he is whole, by reason of the vnite of his person: and yet that is but in respecte of some one of his partes only. Yea truly the force of this personal vnion is so great, that a man may speake of it in the same phrases of speech stil, euē after it is dissolued: as if a man shoulde say: Peter lyeth buried at Rome (for we wil put the case to be so:) the proposition shalbe trew, and yet but in respect of his body onely, albeit that Peter (that is to say the whole person) be named.

Quest. V Wherefore dost thou then term it a communicating of properties, if there be no communicating of natures and essentiall properties in deede?

what is met
by commun-
icatinge of
properties.

An. By communicating of properties, wee meane not the very personall vnion or the manner of the vnion, but the report that

that is made by reason of the personall
 vnion of the two natures: in whiche re-
 port the essentiall propertie, or the ope-
 ratio, that agreeth to some one of the na-
 tures, is attributed to the person in ioint-
 nesse and not in seueralnesse. And for
 asmuche as this report is true: there must
 needes also be truth contained vnder it.
 Howbeit in the aforesayd respect, that is
 to say, of the whole person considered
 ioyntly together.

Quest. Then concludest thou again, that
 Christ, as concerning his flesh, is departed
 verely and in deede out of the earth, vp
 aboue all the heauens, and therefore is ab-
 sent from vs that are vpon earth.

An. So is it. And yet I graunt, that
 Christe being man, is still present with
 vs, howbeit in another respect than of his
 manhod, that is to wit, in that the selfe
 same Christ which is man, is God also.
 Yea, and if thou wilt I graunt thee thus
 muche moze, that Christes manhood also
 is present, howbeit in other respect, that
 is to wit, not in it selfe or in it owne sub-
 stance, but in respect that it cleaueth by
 personall vnion vnto the word which is
 euery where, and therefore also is in very
 deede

How christ
 is present
 with vs.

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To what
purpose
Christes bo-
dily absence
serueth:

Mat. 28. 18.
Iohn. 17. 2.
Mat. 28. 20.
Iohn. 15. 4.
Gal. 2. 20.
Ephc. 1. 11.

De ede in his supper.

Quest. What doth Christe then auayle vs now as touching his fleshe, if hee haue forsaken vs?

Ans. Nay, hee hath not forsaken vs, in as much as euen now also in his glorified fleshe, hee disposeth althinges both in heauen and earth, and hath receiued a name that is aboue all names, at his fathers hand. By vertue of which authoritie hee quickeneth, cherisheth, and governeth his church in this world by his secret and vnutterable power, and therewithall reigneth in the mids of all his enemies: And in heauen hee maketh intercession to his father, vntill the time that the last enemy (namely death,) bee vtterly put to flight.

Christes in-
tercession.

Quest. I pray you, what manner of intercession is this that you speake of?

Ans. Hee maketh intercession, first in pacifying the father towards vs by the continuall freshnes of his owne innocencie and obedience: and secondly because wee cannot call vpon the father aright but in his name, so as hee steppeth euermore as an attonement maker betwixte vs and the father, to the end that whatsoeuer wee offer

fer to the father, may bee well accepted. As for the sute that some men dream that Christ should make, with kneeling down at his fathers feete: it is but sonde device of such men as haue no skill to put a difference between Christ when hee was in weakenesse, and Christe beeing now in glozy, nor finally to discern heauenlye things from earthly things.

Quest. What thinkest thou then of them which doo so wilfully maintayne that christ is not a mediator in respecte of both his natures?

Obiection against christes mediation in both his natures.

Ans. I thinke them to bee the devils Instruments, prepared to hinder the worke of the Lorde, which thinge experience it selfe hath taught vs.

Quest. But to bee a meane betokeneth a place beneath the highest, and it belongeth to the lesser person to make meanes to the greater person: Hereuppon I gather, that they seeme too bee *Arrianes*, which holde opinion that Christ is a meane and a mean-maker or mediator as touching his godhead also.

Ans. I should wonder that in so great light of the Gospell, there could bee any sounde, that would suffer themselves too be

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be beguyled with so tryfling toyes, if the deede it selfe bewrayde not, that they neuer folowed gods Gospell with a ryght zeale. I speake of the wilfull sozte, and of suche as are condemned by their owne iudgement.

Quest. But this is no answering.

An. The shamefulnesse of the matter compelleth mee to bryste out into these wordes, because I see so many haue shrinke away vppon so small occasion or none: first vnto the heresy of Arrius, afterwards to the surmized opiniõ of thzee Gods and finally to the diuelishe dotages of Samosetane. Go to therefore, and let vs enquire of them seuerally in order.

Quest. Thinkest thou then, that to be a meane is another thing than to be a mediator or meanemaker?

An. Yea truly. For the word *Meane* may betoken but the qualitie or state of a person: and so the thinge that is betwixte two vntermore thinges, may be deemed a meane or a middle thinge: But a mediator or meanemaker, betokeneth an *Amper* or attonementseker. Whiche are thinges so far diuerse, that one may be a mediator or meanemaker, whiche

Difference
betwene a
meane & a
mediator or
meanemaker.

not

notwithstandinge is not of a meane or middle degree, as when wee seeke to set men at one: and contrariwise, one maye bee of a meane or middle degree, and yet it shal not follow of necessity that hee is a mediator.

Quest. But Christe is both a meane and a mediator.

Ans. I graunt it.

Quest. If hee bee a meane in that hee is the worde, or the sonne: then it foloweth that the sonne is inferiour to the father, namely as if hee were endewed with some kynde of Godheade that were a meane beetweene the Godheade of the father and the nature of man.

Ans. When wilt thou haue Christe to be a meane, as touchinge the one of his natures onely, that is to wit, as touchinge his manhood: or els to be no meane at all?

Quest. Nay but aunswere me first to my demaunde.

Ans. I aunswere then, that haue thou an eye to whither of his natures thou lyffe alone by it self, Christ cannot be sayd to bee a mean, for in y he is the sun, hee is equall with the father: and in that he is man, he is equall with the residue of men.

Therefore

Christe is
bothe a
meane and
mediator.

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For if hee shoulde bee a meane after this sorte, it woulde behooue him to consist of some middle nature, whereby hee shoulde bee neyther in the higheste degree, God: no in the lowest degree, Man: which thing can in no wise be granted.

Quest. Then if christ bee not a meane in respect of neyther of both his natures, it will follow that hee is no meane at all.

**How christ is
both a meane
and a mediator.**

Ans. But it will not if ye haue an eie to both his natures as ye ought to haue, not scuerally by themselves as these troublers of the Church are wonte to doe, but ioyntly togeather as they bee vnited into one selfesame person. Christ then as hee is one, is a meane: because that as hee is God, so is hee also man, and therefore inferior to god the father in some respect, namely by reason of the shape of a Seruaunte which hee hath taken vnto him.

And as he is a man, so is hee also God, and therefore higher than the Angelles, and much more higher than men, howbeit but in some certayn respect, namely by reason of the shape of god, which taketh the manhood vnto it, so is hee a mean as in respect of both his natures knit together in personall

sonall vnion: and not a meane in any of them both considered by it selfe alone, for there are in Christ two seuerall thinges, but not two seuererall parties.

Quest. And what thinkest thou of the office of the mediatur or of the mediatorship it selfe?

Ans. Euen as I thinke of the meane. For these thinges goe alwayes ioyntly together in Christe namely that in as much as hee is become a meane betweene the father and men, by vnion of natures, hee shoulde also bee the mediatur betwixt them.

Quest. Then hath not Christe bene a mediator in respect of any of both his natures considered seuerally by it it selfe?

Ans. No in dedde. For neyther hath the woorde reconcyled men too the father, without the thinges that were done in the fleshe, neither had this man on the other side escaped with victoꝝ, and much lesse had hee bene our deliuerer, had not that one selfsame person bene both God and man togeather. But yet there is this difference: y^e the word vsed the workinge of y^e manhod which it toke vnto it, not for any nede of it, but of mere wil and that it

Ende

Of christen questions

Roode the manhood on hand of necessity, to bozrow, this effectuall woꝛkinge at the hand of the deuine nature that tooke it vn to it. Therfoze in this woꝛke of mediatio (that is to say of reconciliation oꝛ attone- ment) some dwinges are attributed to the whole person of Chziste (that is to say to both his natures woꝛking together) some to his godhead seuerally by it self, & some to his manhood seuerally by it self: but to conclude, none of bothe his natures hath the mediatoꝛship by it selfe alone.

What is to
be thought
of the office
of interces-
sion.

Quest. But what shall we belecue concerning the office of intercession? for surely he that maketh intercession for another is inferiour vnto him to whome the intercession is made.

Ans. Nay, that is vnttrue: foꝛ what should let, but that one equall may intreate another his equall, oꝛ the superioꝛ maye intreate his inferioꝛ foꝛ an other man. And therfoze it should not follow that the sun were lesser then the father, although hee had taken this charge vpon him oꝛ his owne will, even without taking any flesh vnto him. But I haue shewed already, how y^e things that are wrytten of Chzists intercession, must not bee restrayned to the

the reason that agreeth with the souerain-
ties and degrees of this world. Moreover
how the worde is a meane betweene the
father and vs, in respecte of the vnion of
the two natures: and howe hee is the
mediator betweene the father and vs, in
respect of his office, I haue shewed euen
now.

Quest. They say also it should seeme that the
Godhead maketh intercession to it selfe, if
Christ should be called an intercessor in re-
spect also that hee is God.

Ans. They say so in deede, but very un-
skilfully. For although the Godhead bee-
inge a thinge vndiuidable, bee whole and
perfected as well in the sonne, as in the fa-
ther and in the holy Ghost: Yet notwith-
standing when we consider the godhead
in the persons, wee consider it not with-
out relation of one person to another.

And therefore put the case (which thinge
is most trew) that Christe maketh inter-
cession for vs to the Father, euen in his
Godhead vnited to the manhode whiche
hee tooke vnto it: yet shall it not followe,
that hee maketh intercession to himselfe,
seeinge that the father is one and the son
is another, in seuerall person throughtlye

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distincke, albeit that the father and the Sonne be both one thing and one god, if the Essence of them bee consydered without their persons. For like as in Christ incarnate there bee severall thinges and not severall persōs: so in the godhed there be severall persōs but not severall thinges.

Of praying
to Saints and
Angels.

Quest. What opinion hast thou of prayinge vnto Angels and Sainctes deceased?

Ans. That it is wicked Idolatry.

Quest. Yet it may bee, that they which pray vnto Angels and Sainctes deceased, cannot away with the making of any Images. Agayn ye should haue made a distinction betweene sutch as pray to the true and blessed Angelles, or to the soules of them that were godly and holy men in deede: and sutch as worshippe counterfet Angels, that is to say feendes, or which worship sutch manner of Goddes as although they were Goddes, yet should they (euen by their owne confession) bee but wicked Goddes.

Aunswere.

I graunt, not onely that somme sinnes are moze heynous than others: but also that suche as are giltie of one selfe same sinne, are not alwayes a like giltie. Nevertheless, he that sinneth the græuous lyer, dischargeth not him that synned lesse heynously, out of the number of offenders. And therefore let vs suffer all this gære to slip, whereof there is no question betwixt vs. Idolles are conceived by sonde fancy, and brought forth by the hande. Therefore are they Idolaters, also, whose Idoll lurketh like a shapelesse conception in the wombe of theyr imagination: neyther is there any kynde of idoll moze owgly, than this which is set vp in the very bowels of the minde.

Quest.

But why callest thou that thing Idolatrie, which leaneth vpon good reason.

Answer.

Fie on that reason whiche not onely leaneth not to Goddes woorde, but also seygbteth fully against it. And yet I see not what good reason may bee alleged to defend so grosse a wickednes.

D ii.

Quest. I

Mat. 11. 21.

Iohn. 19. 11.

The good
intentcs of
the popish
praying to
Saintes.

Of christen questions

Quest. I pray thee shew me why thou sayest so?

Ans. To call vpon one that is absent, whome thou canst not make priuy to the meaning of thy mind, it is a poynt of extreame blockishnes. And to suppose that the soules of such as be deceased, eyther be present euery where, or if they be absent and heare mens wordes, do neuer thelesse perceiue the thoughtes of theyr mindes: I say that both of them are manifest and horrible sinnes of Idolatry: at least wise if it be Idolatrye to father that thinge vpon the creature, whiche is proper or peculiar to god alone. And whereas they make exception, that God discloseth our petitions vnto the saintes, or else that the saintes beholde all thinges in I wote not what a wonderfull glasse of the trinitie: looke howe easie a matter it is for them to say it: so easie is it for vs to shake it of as a foolishhe and grosse forgerie. Moreover, as concerninge the angels we heere in daede that the Lorde bleseth their seruice in defending his children: and no doubt but they execute their charge as it is incyned them, and are carefull(after their maner) for the welfare

fare of the godly. But what makes this that we shoulde pray to them? for how may that be done in faith, seeing wee knowe not, neither when they come, nor when they goe: nor when they bee present, nor when they be absent: nor finde any woorde or example of it in the holy Bible: but rather that the Angelles haue not admitted so muche as any outwarde religious reuerencing? finally seeing there is none in the whole worlde to be compared, eyther in power or loue towarde vs, vnto Chyriste God and man whiche sitteth at the right hand of the father, makinge intercession for vs, as the onely mediator betwene God and men whereupon sprange the rable of pety intercessours, but of manifest distrust in him: And as for the vnfailling loue of the Saintes which many men harp vpon, althoughe it be trewe: yet notwithstanding it is so awakely applide for the prooue of prauinge to Saintes, as it needeth no disprooue at all.

Quest. Yet notwithstanding wee pray one for another, and desie one of vs the prayers of another, and in so doing the apostle hath gone before vs by his owne

Another objection of the Papistes for praying to Iaintes.

2. Thel. 3. 12

D.iii.

example

Of christen questions

example, Ergo to require the intercession of some others besides Christe, it no whit impeacheth the office of the onely mediator, vnto whom wee say not, praye for vs, but haue mercy vpon vs.

Answer.

Firste wee are sure that the mainteiners of this praying to Angels and dead folkes, hold not themselves within those boundes: but doo craue their heale in their dangers and distresses, no lesse than the openest Idolaters that euer were, did in olde time craue helpe at the handes of their petygoddes that were vnder the thzone of their Jupiter. Agayne, for the members of one body too requeste one of vs too praye for another, so long as wee may bee able to aduertise one another of our affaires in this lyfe: is truely no poynte of praying vnto men, or of thrusting in mediators in Christes steade as they doo: but rather a callinge vpon our common father togeather with our brethren, in the one mediator aforesayd the which one mindednes is a most acceptable Sacrifice vnto God.

Question.

But

But the holye Ghoste himselfe is sayde to make intercession for vs with vnspeakeable groninges. *EVTVXVY.*

Aunswere.

That is beecaue hee teacheth vs too grone and to pray arighte, accordinge also as thesame Apostle maketh him to cry out.

Quest. But when shall this intercession be at an ende?

Ans. Truly neuer: for even at such time as it shall appeare that wee bee with God, our cleavinge vnto him shall not bee but by the steppinge in of our meane and mediator, and consequently of our head Iesus Christ, whose reigning and praesthood are everlasting in thesame respect. Yet notwithstanding, the whole maner of rulinge and gouverninge the Church that is now vsed, shall vtterly cease, after that the last enemy, (that is to wit death) is put away, and all the chosen are taken vp with their head into everlasting life, and so god shall be all in all.

Quest. But Paule sayeth that this kingdome or reigninge shall be yeilded vp to the father, and that Christe shall become subiecte vnto him.

Rom. 8. 26,
Ho wthe
holye ghost
prayeth for
vs.

Rom. 8. 15,

Christes intercession
for vs is and
shalbe euers
lasting.

1. cor. 15. 28.

Of the ye-
lding vp of
christis king-
dom to god
the father.

D iiii

An.

Of christen questions

Ans. Paule verely hauing an eye vnto Christ, as too the sonne of God in deede, howbeit as manifest in the fleshe in, and ioyned with his mebers, dooth woorthely attribute the chiefe glozy to the godhead, which shall at that time be most of all disclosed, when all enemies be ouercom. And truly this subiection betokeneth something inferioz to the godhead (foz the creature shall neuer be made equall with the creatoz, no not euen in chziste) but yet it doeth vs to vnderstande, that the cheefe blessednesse (next vnto that which is peculiar to the Godhead) consisteth in this poynt, that God acceptinge vs (and our head togeather in respect that he is man,) foz his deere and faithful subiectes, will then at length geue vs the fulnesse of felicitie, and punish the rest as rebels with endlesse paines.

Of christes
couming
to iudge
ment,
2. tim. 4. 1.

Luk. 16. 19.

Quest. But whereas it is saide that he will come at the last day, to iudge both the quicke and the dead: ther is some hardnes in that saying. For it appereth by many places, of the Scriptures (and specially by the Story or parable of the ritche glutton) that euery mannes iudgement lighteth vpon him immediately after his departure

ture out of this life, whether hee be godly or vngodly.

Luke. 16. 22.
23. 24.

Ans. God doth after a sorte execute his iudgement even then : insomuch as it is not to bee doubted, but that the soules of the Godly whom Christe doth gladly receive, haue a foreshadow of the eternall happiness : & contrariwise that the soules of the vngodly haue a foreshadow of the horriblenes of eternall death. Notwithstanding besides that the sayd sorte iudgement hath respect onely to their soules, while their bodies lye still a sleepe in the duste : the full declaratiō and executing of the iudgement, whereby the whole man shall either bee made owner of eternall lyfe, or els bee caste into endlesse torment, is delayed to the last day of the general Resurrection.

Act. 7. 60.
Phil. 1. 23.

Mat. 25. 31.

Quest. By the deade then, thou meanest not them that shalbe dead at such time as they shalbe iudged : but such as haue bin dead before, and shall the be risen agayn. Which then be the quicke ones that thou matchest against the deade ones.

The dead,

Ans. They bee those whome Christ shall then finde still aliue in this world, at that seconde

Of christen questions

1. cor. 15. 51.

52.

1. thes. 4. 15.

Endles dāp-
nation.

Obiection a
gainst the
generalnesse
of the resur-
rection.

1. cor. 15. 22

seconde comynge of his which shalbee most glozious. The sodaine chaunging of whiche men into the one state or the other of the lyfe to come (y is to wit either of endlesse death or of everlastinge life) shalbe vnto them in steede of bodily death and rising agayn, as the Apostle teacheth.

Quest. How are they sayd to be dampned to endlesse death, who notwithstanding are risen agayne neuer to die any more?

Ans. Because y to liue in so horrible torments both of soule & body, deserueth not the name of life, but rather of death.

Quest. But the Resurrectiō? is it not in general of Gods goodnes, yea & that in Christe who is the first frutes of them that rise?

Ans. Like as the father created all things in the Sonne: so also shall the wicked receyue lyfe agayne in him, that is to saye by the operation of his power. And yet for all that the blessinge of life shall turne to a curse in the vngodly, like as al other things do. The wicked therfore shall not rise agayne by the benefit and vertue of Christes resurrection (for this resurrection is knit vnto blessed life, with an vnseparable knot: and therefore none but only sutch as beeleene in Christe and are truly

truely grafted into him, are made partakers of that.) But by the power and authority of the Sonne as hee is a Judge: who at the same time that hee pronounced the sentence of double death, and specially of eternall death agaynst all mankind, did euen then condemne all men in the penalty of rising againe, saving those whom hee himselfe should preserve from death. For how should the punishment of wicked be everlasting (as it must needs be) if their bodies should continue for ever in the dust, utterly void of all feeling.

Gen. 2. 17.

Gen. 3. 19.

Quest. Neuertheles, seeing that the bodye mooueth not of it selfe, but onely is the Instrument of the soule: it seemeth to stande with equitie, that the whole punishment of sin, or the whole glorie of righteousness, should haue cleaued to mens soules.

Obiection agaynst the punishment of the body for the soules offences.

Answer.

The whole scripture speaketh agaynst it as often as it maketh mention of resurrection, which doubtles agreeth not properly to the soule. Againe although the body sin not of it selfe alone: yet doth the whole man sinne, and therefore hee is iustly punished whole. And christ were not a perfect redeemer, if hee should let the bo-

1. cor. 15. &c.

1. thes. 5. 23.

Hab. 2. 14.

dyes

Of christen questions

eyes of his seruants lye stil in rotnennes.
Neither had hee needed to haue taken a
body vnto him, if hee had come to deli-
uer no moze but our soules.

Eternall life
and eternall
death.

Quest. But what manner of life shall that e-
ternall life bee, and what manner of death
shall that eternall death bee?

Ans. It is to no purpose to searche for
these thinges: not onely because such cu-
riousnesse is to bee condempned, as dy-
ueth men too demaunde the thinges that
the Lorde hath as yet hidden from vs: but
also beecaue it is a poynte of extreame
madnes, to bee desirous to comprehend
that which a man is not able to conceiue.
If wee were nowe able to conceyue that
blisshfulnesse, wee should already after
a sorte possesse it, in asmuche as the vn-
derstandinge of man doth at leastwyle so
farforth enioy the thinge that is to bee
vnderstood, as it conceiueth it in vnder-
standinge. The lyke also is too bee
thoughte of the euerlastyng paynes:
wherof wee see that euen a verie light
conceyte of them dooth nowe and then
dyue men to dispayre, and too horrible
fates. Nowe then, that men feelee not
as yet the horribleenes, of the euerlasting

fyre anye fullyer: it is to bee imputed to
 Goddes forbearinge, who as yet delay-
 eth his wrath. Therefore let vs rather
 seeke, by what way wee come to it, that
 wee maye holde the waye of lyfe: and let
 vs settle ourselues in the things that the
 Lorde hath opened vnto vs concerninge
 those matters in his worde: namely that
 the happines of the Godly, and the vn-
 happines of the vngodly, shalbee so greate
 that the manner and measure of none of
 them both can bee comprehended by vs as
 now.

Quest. Then which is the way to eternall
 life?

The onely
 way to eter-
 nall life
 Ioh. 10. 7. 1.

Ans. Euen Christ as hee himselve witnes-
 seth: neyther is there any other way that
 leadeth vnto life.

Quest. And yet hee quickeneth not all
 men.

Ans. I graunt that hee quickeneth none
 but those that walke in this way. And to
 walke in this way, is to ioyne a mannes
 selfe vnto christ, yea and after a sort to in-
 corporate himselve into him, by beleeuing.

Quest. What callest thou fayth?

Ans. The fayth or beleeve whereby the
 chyldren of light differ from the chyldren

The distinc-
 tion of
 true fayth
 of

Of christen questions

of darknesse, is not simply that Insight (which the deuils haue as wel as they) whereby it commeth to passe, that a man acknowledgeth the thinges to bee true, whiche are contained in the writings of the Prophetes and Apostles: but mozeouer it is a stedfast assent of the mind accompanying the same Insight, whereby it cometh to passe, that eche man applieth particularly to him selfe, the promise of euerlasting life in Christe, in case as if he were in full possession of it already.

Rom. 8. 37.
&c.

Whens true
Faith comes
meth.

Quest. V Whether doth nature yeelde vs this faith, or doth grace geue it? or whether doth partly nature and partly grace geue it?

Ans. Only the mere grace of god, which begetteth vs anew.

Quest. Are there not common Insights, and felinges of God in the nature of man though he bee corrupted?

Ans. Yes verely be there, howbeit euen as som rubbices of a very princely building. Again I say thus muche, that this faith is not grounded in naturall Insights: but theremust further bee added the thinges that god hath disclosed to the world peculiarly by his Prophetes, and

Mat. 16. 17.
Ioh. 1. 19. &
28. 17. 15.

Apo

Apostles, which things fleshe and bloude could neuer haue once thought of. Lastly this thinge also is to be marked (wherein consisteth as it were the speciall and peculiar difference of faithe) namely that eche man must apply the promis of eternall life in Christe, peculiarly to himselfe by belæuing, which testimony the scripture calleth assured perswasion.

1. Cor. 1. 9.
19. 14.

Col. 2. 2.

Quest. I pray you let vs step a litle aside to discourse of mans corruptiō. First I demaund what thing thou thinkst to be corrupted in the nature of man: and secondly what manner of corruption the same is: and lastlye what remedy there is agaynst it.

1. Thel. 1. 5
Of mans corruption.

Ans. To the first demaūd I answer, that the whole man is corrupted: yea & so corrupted, that S. Paules sayinge (namelye that wee bee dead in our sinnes) is to bee vnderstoode of either part of man.

Corruption
of the body
in substance
Iohn. 3. 6.
Ephc. 2. 5.

Quest. Doth this corruption touche the very substance of him.

That is to
wit both of
soule and
body.

Ans. Yea in deede doth it as concerning the body, which euen therfore is become mortall. But of the soule wee must think otherwise.

Quest. What shall wee thinke then of the corruption of the soule?

Ans.

Of christen questions

Corruption
of the soule
in qualities
and which
those qual-
ities bee.

Ans. That it is corrupted in qualities,
which for instructions sake I make to bee
two, namely reason and will.

Quest. Dooſt thou then place qualities in the
soule?

Ans. I doe ſo, howbeit agréable to a ſpi-
rituall and ſingle nature. Otherwiſe if
a ſoule or a ſpirite bee nothinge elſe but a
ſubſtaunce, then let vs make as many
vndergods as there be ſoules of men.

But to the ende we may eſchewe many
crabbed ſchole pointes at once: yee ſhall
vnderſtande that I admitte but one ſoule
in a man: for I read not that there were
anye moe created, and I deeme it an ab-
ſurditie, that any one body ſhould bee in-
dewed with any moe ſoules than one.

Alſo by the qualities of the Soules I
meane two thinges. That is to wit, firſt
the powers grounded in the ſoule: which
I ſaye are no leſſe to bee diſtinguiſhed,
(howbeit by ſutche diſtinction as agreeth
to a ſpirituall nature) from the very ſub-
ſtance of the ſoule it ſelfe, than the power
of drawinge ſteele is diſtinguiſhed from
the ſubſtance of the Adamante: And ſe-
condly the ſoundenes, or the rightnes, or
(as Moyses termeth it) the goodneſſe of
the

the same powers, which I sayd to bee two.

Quest. Well then, considering that the fall of man can neuer bee sufficiently vnderstoode and discribed. They that auouche originall sinne to consist onely in accidents or qualities, seeme to take it but for some superficial blemish, that sticketh as it were but to the skin.

Error in opinion about original sin.

Ans. These bee fond conceites of foolish men: and after the same sorte did Satan in times past beguile some men y^e would needes inesse the christian principles to the ragged rule of their owne most foolish reason. By those qualities I meane not some accidentes or byfalles, but thinges that sticke in the very nature it selfe, and yet may bee disseuered from the very substance and as it were from the grounde worke it self wherein they be, not in very deepe, but by reason and in thought.

what is meant by qualities in the soule.

Quest. Your saying then in effecte, is that the qualities of the soule are corrupted, and not the substance of it.

The soule is not corrupted in substance but in qualities, otherwise it should die as the body of doth.

Ans. I say so, and I say further that the contrary opinion is the certayn and the open waye to Epicurishnesse, that is to say to maintaine the mortality^e or dyinge

Of christen questions

of the soule. For graunte we once neuer so litle corruption of the substance of the soule wee must needs confesse that the soule it selfe is in daunger of dying. Agayn if the whole soule be corrupted: the must the whole soule needs dye out of hand.

But if the corruption be but in some part of the soule: how can there bee any diuision of partes in a single substance, such as the soule is? Therefore whosoever will maintayne this so awke and wicked opinion, had neede to be starke mad: and no lesse blinde had they neede to bee, that should giue eare to him.

Quest. Let vs leaue this geere for those to delight in vpon whom the Lorde shall execute his rightfull iudgementes. Now proceede and tell me what the same corruption is.

Neither reason nor will is taken away by Adams fall, but both of them be utterly defaced and corrupted. *Ans.* Neither reason, nor will is taken away (as I sayd even now): for had they beene taken quite away, the soule of man must needs haue perished, or vtterly bin none at all. But both these powers are so sore defaced: that whereas the eie of vnderstandinge oughte too haue beene mosse cleere, according also as it was before the fall: now, (specially in matters pertey

perpeyning to God and concerning right
 conscience,) it partly seeth nothinge at
 all, (no not euen when the lighte of the
 creator is set befoze it) according as it is
 to be seene in the chiefe points of the
 trewe religion: the whiche, mans rea-
 son not onely lotheth, but also figh-
 teth against them as fond and false with
 tooth and nayle): and partly if it see, it
 seeth very dimely: so as those small
 sparkes of glimmering lyght that weare
 left in man to the end hee shoulde be vt- Rom. i. 20.
 terly vnercusable (of which sparkes there
 is no man but hee hath somme bred in
 his minde, and many mo haue byn found
 out by men in bending themselves to
 the considering of higher things) do by
 and by leaue a man at his first step into
 the gate of truthe, and therefore are farre
 vnable so to forguyde him as he may at-
 teyne to the p:uities of truthe. And fur-
 thermore as concerning vprightnes to
 be maintained betwene man and man:
 although the eyght of mans minde bee
 somewhat lesse dull in those matters,
 verely because god so moderateth his iust
 iudgement, as v fellowship of mankind (out
 of which he gathereth his church) might
 C.ii. the

Of christen questions

Namely
will.

Rom. 7. 18.
19.

the easier be preserved, which otherwise
would perishe out of hand according to
the desert of mans fall, if all discerning
of right and wrong, & of vertue and vice
had bin taken quite away out of mens
minde: yet notwithstanding, right great
is the blindnes of men, both in discussing
of general grounds, but specially in dis-
cussing of matters debatable. Which
thing is manifestly proued by the repug-
nancy which is found, not onely in the
opinions of the common people where
there be as many wits as there be heads:
but also even in the iudgements of y^e wi-
sest philosophers & lawemakers: wherein
many haue waeryed themselves of late to
no purpose, to make them agree togea-
ther. Now come I downe to the other
power of y^e mind, which is the seate of the
affections. And whereas the same ought
to be ruled by reason as by a wagongui-
der: yet notwithstanding, how often doth
it cary him headlonge away? And no
maruell seeing that sometimes it caryeth
away even the very soule it selfe, I for-
beare to speake of y^e heady unrulinesse of
all the naturall affections, which incon-
uenience, reason fighting against it, doth
after

Ro. 7. 8. 9.
10. &c.

after a sozt see and finde fault with: but only gods lawe doth vtterly discouer it. And to th'increase of that darknes wherewith the power of vnderstanding & willing is ouercast, there is yet another wo:ser inconuenience: namely the reason sucketh vpon vntruth, and wrestleth wilfully against gods wisdom, euen when she is conuicted and that the will is caried wilfully vnto vice euen against the reprehensions of reason, (such as they be) and is not able cyther to seeke or to shun any thing aright, because she is wholly a slave vnto sinne.

Reason vnreformed sucketh, alwayes vpon vntruth.

Quest. Are we blockes then?

Obiection;

Ans. No, for when I say that mans vnderstanding & will are blinde & froward: I do not vtterly bereaue him of y power of vnderstanding and willing.

Quest. Ergo thou takest away free will.

Of freewill.

Ans. If by free, y meane willing or vncoustrained: I am so far from taking that away: that contrariwise, I say the whole mind is willing and of it owne accord caried vnto euill. But if thou take freenes to be neuer so smal an ablenes of it selfe vnto either of both (that is to say to be inclined of it selfe as well to the thing that

Ciii.

is good

Of christen questions

Rom. 3. 10.

is good in deede, as to the thinge that is euill) :doo I flatly deny, vpon warrant of the testimonic of the whole scripture, which in maner are infinite: considering that of al the whole number of men (the saintes only excepted) ye cannot bzing me one that hath knowen the true goodnes, and muche lesse conected it.

Philosophicall vertues.

Quest. In what case then doest thou make the philosophicall vertues to bee?

Ans. First I say, that many of the trewe vertues neuer came in the mindes of the philosophers, if they were not christians: secondly that the same vertues whiche they knew, are not discribed fully ynough by them: and finally that there was neuer any man founde in any age that was indewed so muche as with the philosophical vertues, except hee were regenerated.

Philosophicall vertues be sin in the vnregenerated.

Ioh. 3. 3. 5.

Necessitie of sinning.

Quest. But surely the philosophicall vertues are not sinnes.

Ans. Yes truely, even sinnes, if sinne be an vnlawfulness, that is to say, any manner of thing that steppeth neuer so litle aside from the lawe of the lord.

Quest. But if thou inferre necessitie of sinning, (as needes thou must inferre it if thou take away consultation and election

tion) thou seemest thereby to take awaye sinne.

Ans. This consequence is many wayes false: for necessity excuseth not sinne, if a man haue willingly cast himself into the fetters of it. And as for this necessity whereof I now treat: it is not of nature, but of mans owne wilfull fall.

Againe I take awaye neither deliberation nor choise: but I saye that the man which is not regenerated, cannot but miscon- sult or misadvisse himselfe, and also mis- elect or mischose, by reason that his power of vnderstandinge and willinge is vt- terly corrupted.

Quest. But it seemeth a mockery to thinke that there is a chose, except ye admit it as a

Choyce.

Ans. Nay rather it is a mockery which thou speakest. For there is a kinde of choyse also even between euill and euill. And therfore looke when reason counsel- leth that which is lesse euill, and will ey- ther embrace that which is the worse, (as commonly it is wonte to doo,) or else suffereth it selfe to bee ruled by reason: then doubtlesse dooth it choyse, howbeit al- wayes euill.

Of christen questions

Naturall rea-
son counse-
leth nothing
but euill.

Quest. Nay surely it is not the nature of rea-
son to counsell euell.

Ans. Soothly so doth reason beare hir self
in hand. For euill putteth vppon it the
countenaunce of good to make reason too
lyke of it. But the trew rule to discerne
good and bad by, must be searched out of
Gods lawe, and not out of mannes cor-
rupted vnderstanding. Therefore euen
the very same thinge whiche the natural
man (as the Apostle teacheth him) thin-
keth to be good and coueteth as good, is
by Gods spirite termed euill, as alwayes
stepping somewhat aside from that which
is rightly good. For surely as for the
thinge that groweth out of so vncleane a
sinke, althoughe now & then it be not al-
together so foule as the very filth of the
sinke it selfe, yet must it needs be vn-
cleane.

How necessari-
ty and free
will or wils
lingoes may
frame toge-
ther.

Quest. Yet doo I not perceiue howe the
thing may be called free, which of necessitie
is caried but to the one part onely.

Ans. Then remember thy self, that there
is a difference betwene compulsion and
necessitie. For many things that are of ne-
cessitie, are also willingly: of whiche sorte
I thinke thou wilt not deny but Christes
Death

Necessitie.
Willingnes.

death was one. But nothyng can be both of compulsion, and of willingnesse together, no not even in those thinges whiche wee are most vntwilling to doo: as when Seamen suffer losse. Agayne I pray thee looke a little neerlier, how thou mayste define freenesse. For whether of these thinkest thou is moze free: hee that is in such a state, as he may bee either free or bounde: or hee that is so free, as he can by no meanes so much as thinke of beinge bounde: Truly if thou take that to be free will, which may bee led either to good or to euill: thou shalt quite beeræue bothe God, and the Angels, yea and vs also, (after wee bee taken vp into heauen) of that freenesse. Yea and it seemeth, that this also may bee doubted, whether the first man were endewd with the sayde freenesse of debatinge on cyther parte, befoze hee had geuen eare to Sathan. For how could euill come in question: seying it was not yet entred into the worlde? So as it seemeth to mee, that befoze that time, Adam was of his owne accoꝝd with his whole minde and body disposed to good only, without any contrarie thought or debating at all, and much moze without any

Compulsion.

Freenesse.

Mans freenesse
before his fall.

any

Of christen questions

Incipit

any purpose: all which thinges Sathe
hath bzought into mannes disposition, by
putting concupiscence o; lust into vs.

Rightly therfore was that tre called the
tree of the knowledge of good & euil, inas-
much as befoze the eating thereof, man
neyther knew no; coueted any thing but
onely good: the forgetfulnes whereof is so
ouerlyed, by eating of that tre, that euer
since, men haue not ceased to debate of the
endes of good and bad, though they them-
selues bee shut vp within the bounds of e-
uill. The conclusion is this, that they on-
ly are endewd with free will, which are
set free from the bondage of sin.

Ioh. 8. 36.

Rom. 6. 16.

& 8. 15.

Of preuen-

ing grace,

And of this freedom (which shall neuer bee
thowly perfecte till wee bee vtterly sin-
lesse in the other life eternall) they haue
the spirit of God for an assured pledge.

Quest. The in the receiuing of the first grace
men doo but suffer the grace of god to bee
wrought in them, and are not ioynworkers
with the grace.

Ans. Truly if yee haue an eye to the or-
der of the causes, and to the first ente-
rance of the grace, wherby the Lorde sha-
peth vs newe agayne, yee muste needes
graunte, that the same proceedeth wholy
of

of God, who loueth vs first, when wee bee yet his enemies: and that wee bee but onely receyuers of it. But if yee consider the very instante of the time where in God woorketh in vs: Yee shall finde that the ablenesse too bee wyllyng to receiue is geuen vnto vs, and also that wee bee willing to receiue, both togeather in one selfe same moment. For otherwise the grace were in bayne. Therefore as many as impugne this manner of togeather woorkinge, as though it were repugnant to the grace of God: they bewray they owne unskillfulnesse many wayes, consideringe that this selfesame togeather woorkinge is the gyfte of Gods grace, and woorketh in sutch wise together with it, as that in order of causes it is in deede the latter, lyke as it followeth immediatly after the cause that woorketh the effecte: by reason whereof all thinges are farthered wholly vpon the onely grace of God: and yet notwithstanding, God at once and in one selfesame moment bringeth to passe, both that through grace wee may knowe, and throughe grace wee doo knowe in deede

Rom. 5. 10.

Tit. 3. 5.

1. Ioh. 4. 19.

The Woorking of naturall Witte with preuentinge grace.

Of christen questions

in deede: that through grace we may wil,
and through grace we do will in deede:
and finally that through grace we maye
doe, and through grace we doe indeed.
For the efficient cause in possibilitie can
not bee called efficient in working, untill
it bee perfourmed in very deede. For eue
ner sith there is not taken from man, nei
ther the ability of vnderstanding, nor the
ability of willing, as I haue sayde afore,
but only the ability to vnderstand rightly
and to will rightly: it cannot bee denide
but that at leastwise there is in him a na
turall together working, because y wher
as y first disposing grace is not receiued
but of one that hath vnderstanding & wil,
and men by nature do generally vnder
stande and will: man receaueth the offe
red grace, not as a blocke, but as one that
is endewed with vnderstanding and wil,
and so farforth as he doth but vnderstand
and will, he worketh together w god his
maker, at whose hande hee hath receyued
those naturall powers: But in respect y
hee vnderstandeth well and willeth well:
that muste bee wholly attributed to the
newcome grace: whereby it commeth
to passe, that hee prepareth to make him
self

selfe ready to vnderstand aright, to will a right, and to do aright, when hee hath receiued the grace: and also that hee vnderstandeth, willetth & doeth rightly indeede.

Quest. And what is it to bee thought of the effectes of the first grace. Grace effectuall by

Ans. That the first grace is effectuell, it is to bee imputed to Gods second grace, for wee should straytwayes fal from the first, if there folowed not another immediatly after, to make the former effectuell, and so must wee proceede on still from grace to grace.

Quest. But it could hardly be denied, but that as soone as wee haue receiued the first grace, wee worke togeather with the reste of the graces folowing, and so consequently that the latter graces are bestowed for merit or desert of the former grace. Of Merit deserving.

Ans. Away with the names of desert, and merit, which fight ful but agaynst grace Rom. 4. 4.
1. Cor. 4. 7. how much so euer the halfe pelagian sophisters prate to the contrary. Hee that denyeth vs to worke togeather with the first grace, denyeth the efficacy of the first grace. And looke what I haue sayde of the first grace, the same doo I say of the graces that inſewe. For that the first grace

Of christen questions

grace is so effectuell, as that wee vse it well: wee may thanke the seconde grace for it. For were not the seconde grace present, yea and both freely geuen & freely effectual: we should not only not goe forward, but also goe quite backe againe, into a far worse state then wee were in before. When as for this togeather working, which (as I said) proceedeth wholly of the insewing grace, what hath it in it that may merite or deserue any recompence at all? Nothing at all: for euen then when wee after a sorte doe vse it well, (which thinge also, if the matter bee well lookte vppon, is through grace): wee doe rather vse it amisse.

Mat. 25. 14 I confesse then that the faithfull seruantes haue Talents committed vnto them: But yet agayne it is of mere grace that the workinge of those seruantes is allowed, and that they bee taken for faithfull seruantes, and finally that reward is geuen vnto them whiche is not deuē vnto them in any other respecte, than because it was freely promysed, and is freely performed.

Of the spre **Quest.** But I woulde fayne learne this of you

you also: How this corruption is spread into mankinde: Nainely whither it bee by nature or by imitation:

Ans. Forasmuch as yee bee sure inough, that it is come in: ye shoulde rather haue asked how it might be driven out agayn. Neuerthelesse because of many nopsom errours, I will endeuer to satisfie you in this bechalse also. I aunswere therfore, that the maladie is first spread abroad by nature, and after ward confirmed by imitation.

Quest. How can you prooue that?

Ans. By many textes of scripture when ye will, and specially by Paules argument grounded vpon effectes. For euen they also doo die, which could not imitate Adam, by reason they are not of yeeres of discretion: but death is the rewarde of sinne: Ergo all menne are in o2riginall sinne.

Quest. What I should say that the first death (which is the seperation of the bodie and the soule, and the loosening of the faire body agayn into hir first groundes,) is natural? For all compounded thinges are naturallie subiecte to dissolution.

Ans. Obiection that the death of the bodie should be but naturall and not a penaltie of sinne.

Of christen questions

Gen. 2. 17.

& 3. 19.

Rom. 5. 12.

Of the conueying of
the soule.

Ans. God himselfe speakinge by Moyses will disproue you. Besides this, your argumente holdes not of necessitie. For althoughe the thinge that is compounded, may of it owne nature bee dissolved: yet notwithstandinge it is not dissolved in very deede, vntil the cause that compounded it, doo first cease to maintayn it together. What absurditie then is therein my speeche, when I say that man was in such wise created of soule and body, yea and that mannes body was in sutchwise compounded or compacted together of the elements, as the creator of them would haue maintained them together for euer, had not sinne stept in by the way?

Quest. I graunt then that mortall bodyes are begotten of mortall bodies. But what is that to the corruption of the soule, onlesse thou thinke that the soules also are conueied ouer from one into another.

Ans. What opinion manye of the olde wyters haue had concerninge this matter, I passe not, neither will I greatlye stricke about it, so it bee agreede vpon that originall infection is spredde into vs by nature. Yet thinke I it not good too dissemble this, that the doctrine of conueying ouer

ouer of the soule seemeth very awake to mee: for eyther must the whole soule, or at least some peece of it be conueied ouer shoue if the whole bee conueyed: then doubtlesse must the partes of it needs be quite dispatched out of hand. But if ther bee but some peece of it conueyed: howe can any peece of it bee cut away from an Essence that is most single?

Quest. If the soule come not of the corrupt father, but of him that is the father and maker of spirits: how commes it by that corruption? Is it by infection of the body that is knit vnto it, like as an ointment the better it is, the sooner it takes a tange of the vncleane vessell?

Ans. Truly mee thinkes your reason is sufficient to satisfie all modest wits. But howsoeuer the case standeth, let this suffice: that like as Adam receyued the Image of God for himself and his, so lost hee it fro him and his: and god (according as he had thzetned) forsakes their souls as sone as he hath created the and sheded them into the body: wherby it comes to passe, that al of the are bozn the children of w2ath, namely as heirs of corruption and of their sozefathers guiltines.

Bezaz opinion of the creation of soules.

Rom 5. 12 &c.

¶

Quest.

Of christen questions

To be made
one with
christ is the
only remedie
of sin, death
& damnatio
That is to
say, partak
ing of
christ or be
ing made
one thinge
with Christ.

Quest.

Now then let vs returne to the only reme-
dy of this mischeefe, that is to wit, to christ
taken hold vpon by faith, which is the gift
of God. Therefore I would haue you to de-
clare vnto mee what you meane by taking
holde, ingraffing, incorporating, and com-
municating with Christ.

Ans. They that imagine there is any
ioyninge or linking together of the sub-
stances, after what manner so euer they
dream it to bee: they bee vtterly deceiued
and iudge fleshly of spirituall and mis-
ticall thinges. Againe, they that auouche
Christes onely operation or efficacie to
bee the thing wherof wee be made part-
takers: seeme not to haue weyed suffi-
cyently the expresse textes of the Scrip-
ture, wherein Christ himselfe, is plainly
sayd too bee giuen vnto vs, and also his
workfulnesse in vs is described. To the
intent therefore that this communicatinge
may bee vnderstood: wee must set downe
two thinges. Wherof the first is this:
y christ himselfe is made ours by y bene-
fite of the father, so as all beleuer's may
say, this thing (y is to wit, Christ the son
of God manifested in the flesh) is mine,
by

Esa. 9.5.

Rom. 8.32.

1. cor. 10. 16

Eph. 5.30.

Inhn. 17.11.

21.22.

by the graunt and free gift of the father,
that I might inioy it.

Quest. Here I pray you giue mee leaue to
say a litle by the way. Surely hee that so
speaketh, is owner or maister of the thinge
that was geuen him: are wee then owners
or maisters of Christ, and not rather he the
owner and maister of vs? *Ans.*

A cauil as
gainst our
owneing
or posselling
of Christ.

Seing that the father hath giuen vs vnto
to Iesus Christ, and that Christ himself
hath redeemed vs by giueing himself for
vs: if any man deny Iesus christ to bee
owner and maister of vs, (yea and y^e of
very good right) accursed be he: Therfore
when I say he is ours, y^e is to wit which
beleue: I mean not y^e there is giuen vnto
to vs any superiortie ouer him, but I
say y^e he is geuen & bozne vnto vs or for
our sakes. As for exāple, a man takes a
wife, which must obey him & be seruissa-
ble to him: & yet on the other side y^e wife,
may say, like as I am this mans Wyfe,
& my father hath giuen me vnto him to
haue authority ouer mee: so on the other
side he is my husband, and hath giue him-
self to me to inioy him, verely to the end
he may loue mee and cherish mee as his
wife. Which similitude thou knowest

Iohn. 13. 3.

& 17. 10.

1. cor. 6. 20.

& 7. 23.

If it

wela

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Rom. 7.1.

2.&c.

1.cor. 11.2.

Eph 5.15.

well ynough that the pꝛophetes and the apostles do ordinarily vse to be tokē this communicating of Chꝛiste. The other poynt of this communicating, is, ꝑ hē is ours in suche wise, as no coniunction of bodies, whether it bee naturall oꝛ artificiall, may bee compared with it. Yet notwithstanding, it tendeth yet to this end ꝑ there shoulde bee made but one substance of his & ours, oꝛ but one person of his & ours, all which thinges are moſte grosse forgeries & vtterly wide from the kingdome of heaue: but it tēdeth to this end only, that his spirituall woꝛkfulnes should be ꝑ moze certein, ꝑ moze nēre, & the moze effectuall in vs. And yet by the way this is certein, ꝑ hē in suche wise becommeth ours, ꝑ hē becommeth one thing wth vs in deed: and the head & members of any body cleane not so fast together by nature, as this coniunction of Chꝛiste is faste and streit knit vnto vs: insomuch as we be flesh, of his flesh, and bone of his bones: howbeit it is wholly spirituall and mysticall.

Eph 5.30.

Why our
communis'
ting with
chꝛist is cal-
led spirituall

Quest. I pray you shewe me why you call it spirituall?

Ans. I call it spirituall, not in respect of
the

the thing that is communicated, (soz it is certeine that Chziste is communicated vnto vs, not onely in spirite, but also in his whole māhod) noz also as though this communication were imaginatiue and consisted onely in thought without the thing it self to settle vpon: noz finally as though we were said to be become one thinge with Chzist, only in respect of cōsent, after which maner Luke saith Acts. 4. 31. that y^e beleauers where all of one hart & one mind: But because all this takinge holde is done altogeather by the mind & by faith, & because y^e holy ghost is y^e partie by whose linkyng these thinges are knit together which are so farre a sūder in respect of distance of place: and y^e in such wise, as y^e in this spiritual copulatio Chzist is as y^e head, & the church is Ephe. 4. 15. as his body, drawing spirituall life from 16. him hir onely head. And therefore al the whole reall growing together of y^e very substances into one, (aboute y^e which so many men haue strived nowe longe ago with so much adoo, & by meanes whereof that monster of transubstantiation and consubstantiation was afterwarde brought into the Lordes supper) is a

¶ iii.

grosse

Of christen questions

grosse forgery of mannes sondnes, by no meanes agreinge either with the spirituall life, or with the verines of Christs body, or with the proportion of fayth.

Quest. I heare wel that Christ himself is receiued of the faythful by faith: I heare that the Church is spiritually cuppled to her head by the bond of the holy Ghoste: but yet perceiue I neuer the more, how theese thinges that are so far a sunder should be vnited.

Ephc. 5. 32. *Que.* I graunt so. For it is not for nought that Paule crieth out, that it is a greate mystery. Rightly therfore doth one giue warning, that wee should rather labour to feele Christe liuyng in vs: than to be made priuie to the reason of this communion: as which surmounteth our capacite, although wee be sure that it is spirituall, and that fayth is the instrument in dooing of it.

Quest.

What if wee shoulde say that Christe is communicated vnto as, onely as touching his force and efficacye? And that wee shoulde referre this place of Paules, (*wee be members of his bodye of his fleshe, and of his bones,*) vnto Christes incarnation?

Ephc. 5. 30.

tion?

Ans. Concerning Chzistes beeing one
 with vs, so as we may afterward draw
 life out of him being vnited with vs, the
 scripture speaketh more manifestly of it
 than that it may bee applyed, to his one
 ly operation or working in vs, in as
 much rather as it is the foundation
 both of the effectuall intercommuning,
 and of the benefite of imputation, which
 thinge appeareth euen by the proporti-
 onableness that is betwene it & bodely
 nourishment, whereof Chzist himselfe is
 the authoꝝ. For like as if a man wil re-
 ceue the nourishment of bodely foode
 in such wise as may bee to the sustenance
 of his life: it becometh him to haue it so
 far forth his owne, as he may euen eat
 it: So also to the intent we may sucke
 the ieuice of the spirituall and endles
 life out of Chziste, it becometh vs to
 take holde of him with the mouth of
 fayth, and spiritually as it were to di-
 gest him into vs. As for Pauls place
 concerning Chzists taking of mans na-
 ture vnto him, it cannot be fitly applied
 to this matter: for according to that: all
 me without exceptiō might say they be

Chzistes be-
 ing one
 with vs and
 wee with
 him.

Ephe 5. 32.

¶ iiii.

Chzistes

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Christes members, which thinge the Apostle setteth downe, as peculiar to the Church alone, and so also dooth the resemblance of bodily wedlocke importe. For every man and every woman are not one flesh: but eche man is one flesh with that woman whose husband he is, and eche woman is one flesh with that man whose wife shee is. And therfore this cupplinge into one flesh, is not of nature, but of conenaunt: and so also is our coniunction with Christe into one spirit. To conclude, If the Apostle had mente so as you saye: namely that Christe hath knit himselve vnto vs but by his Incarnation, and that wee be ioyned vnto him but by faith: hee should rather haue sayd, that Christ is of our flesh and of our bones.

The fruit of
our beinge
one with
Christe.

Eph. 1. 18.

6. 9 &c.

Eph. 3. 8. 9.

19.

Quest. On forth, I pray you, and shew mee what we receiue by being spiritually made one with Christ through faith as you haue sayde.

Ans. Again wee enter into a holwe gulf, whose widenes, length, and depth (wher as otherwise it surmounteth our capacite according as the Apostle witnesseth) wee know so farforth, as the holy ghoſte
wher

where with we be endewed searcheth the depth of God. He hath not spared his owne Sonne (saith the Apostle) but hath geuen him for vs all, how should he not also geue vs all thinges with him? Wherefore I aunswere that all thinges needefull for saluation flow into vs, out of Christe, when we take holde of him by faith.

Quest. But if it may be, I would haue you shewe vnto mee particularly whiche those thinges be.

Ans. I aunswere then, that some thinges are Christes owne in such wise as they cleaue alwayes to him selfe alone, & be come not oures but by imputation, of whiche sorte be the thinges that he hath performed for our sakes, namely that by becomming subiect to the law, he fulfilled al righteousnesse, and suffered the punishments due for our sinnes: both whiche thinges the Apostle compriseth vnder the name of obedience. And some thinges doe so rest in christ: as yet notwithstanding the force and operation of them is spread into vs: of which sort is the singular purenesse of the manhood in Christ, garnished with all gifts without measure,

Gal. 4. 4.

Matth. 3. 15.

Rom. 5. 19.

Phil. 2. 8.

Rom. 8. 3. 4.

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Rom. 6. 6.
Gal. 2. 20.

measure, which purenesse not onely becometh ours by imputation, but also is the headspring and originall of our new birth, and of all the spirituall giftes that accompany the same.

Imputation.

Quest. What callest thou imputation?

Ans. That benefite of God the father, wherby hee boughsafeth to account christes obedience as ours, in as ample wise as if we ourselues had fulfilled the law, and made full satisfaction for our sinnes.

Quest. But standeth this with Goddes nature, that hee shoulde excepte any man as righteous for an other mannes righteousness?

1. Cor. 1. 30.
Ioh. 17. 20.
21. &c.

Ans. In deede it is an other mans righteousness in as much as it is without vs, and resteth in another subiect or person, that is to wit in Christ: and yet is it not anothers, in as much as the same subiecte, that is to wit Christe, is ours, yea and also is spiritually become all one thing with vs by fayth.

Quest. Naye truelye, if hee bee become all one thing with vs: nowe it semeth that what so euer hee hath in him, the same is ours in very deed, and not onely by imputation.

Ans.

Answer.

Certes were it once graunted that the very substaunce of Chzist were become our substaunce by reall copulation and vnitinge, which thinge foloweth of their opinion that auonche Chzists flesh and bloude to bee eaten with the verye mouthe and so to bee conueied into vs, then should your saying follow of consequence also. Wherby it may bee perceyued, how greatly the doctrine (as well of transubstantiation as also of consubstantiation) fighteth against the doctrine of rightuousnes by imputation, besides that it also taketh away the verinelle of Chzistes flesh. I sayd afoze that Chzist and wee bee verely made one in deede: howbeit that the same is a meere spirituall mystery, the bande whereof is the holy Ghoste, and that the marke wher at it ameth, is not the growinge together of the substaunces or of the persons into one (for to what purpose were that) But that the spiritual life should by that meanes flow from Chziste the mysticall head into his mysticall body vnderneath it.

Against the doctrine of Transubstantiation.

Ep. 4. 15. 16
Ephe. 5. 23:

Quest. Let vs returne too Imputation.

Ans.

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Christs right-
eousnes is
ours by im-
putation.

Ans. Contented: and I saye that lyke
as whatsoeuer want of rightuousnes,
whatsoeuer spottines of sinne is in vs,
the same is without Chziste, and yet is
imputed to Chzist: So on the other side,
I say that Chzistes obedience is out of
vs? (as stickinge in Chziste the onely
ground of it,) and yet notwithstandinge
is imputed vnto vs. And the foundation
of this imputacion is this, that hee is one
with vs and wee one with him, after a
spirituall waye and manner as I sayde
afoze, so as hee was accounted a sinner,
not in himselfe but in vs: and wee be re-
kened for rightuous, not in our selues,
but in him.

Abrahams
righteous-
nesse.
Rom. 4.3.

Quest. But it is sayd that Abrahams fayth
was imputed to him for rightuousnes, and
not this obedience of Christes.

Ans. You know this, that the thinges
which go in order one vnder another, ar
not contraries. Fayth is saide too bee
accounted vnto rightuousnes, because it
is the instrument wherby the sayd obe-
dience wherof the immutacion maketh
vs rightuous, is taken holde vpon. After
which manner also we be sayd to be ius-
tified by fayth, namely in asmuch as it
taket b

Phil. 2.8:

taketh hold of ch2istes obedience, by imputation wherof we be made righteous

Quest.

There is yet one doubt behinde, how your saying that Christe is taken holde on by fayth, agreeth with that which you sayd afore when you auouched that all giftes do flowe into vs from Christ taken hold vpon by fayth. For it seemeth to followe, eyther that faith is not of the fathers gift in christ. or els that this your latter saying is vntrew. For needes muste faith goe before takinge holde, if Christ be taken holde on by faith.

Ans. The beginning of our saluatyon commeth of God, who firste chose vs in Christ ere we were bozn, yea and ere euer the foundaciōs of the world wer laid and also firste loueth and knoweth vs in the time of our bæing bozn, when as yet we bæ not geuen vnto Christe & grafted into him in verye deede, but are too bee geuen and grafted. Therefore if yee haue an eye to the verye instante of the time: wee do both beleue, and also take holde by belæse, vpon ch2ist offered vnto vs, both at once. For the cause of a thing cannot bæ workinge in verye deede, vnlesse the effecte of it come so2th together with

Obiection a
gainst this
that faith is
the free gyft
of God by
Christ.

Eph. 1. 4.

Rom. 3. 24.

2. Tim. 1. 9.

1. Ioh. 4. 19

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with it. But if y^e looke too the order of causes, I graunt that the traynment of faith (yea of trew fayth) goeth befoze the taking holde vppon Chziste, and so consequently is geueⁿ, not to them y^e are already graffed, but to them that are at the poynt too bee graffed into him. Yet foloweth it not thereupon that fayth is not geuen vnto vs in Chziste, considering that the heauenly father, setting his determination in his onely Sonne, dooth not then first behold vs in Chziste when wee be geuen vnto him, but hath chosen vs, known vs, and loued vs in him, yea euen befoze the foundations of the worlde were layde, & muche rather when as yet wee hated him: like as Chzist himselfe also toke hold of vs first, to the ende that wee might take hold of him after ward. Againe loke, what is begun in vs by grace, y^e we might thereby be graffed into Chziste, and therefore as in respect of the order of causes, is done befoze our taking holde vppon Chziste: the same is increased and strengthened in vs afterwarde by the same grace in Chzist, whom we haue now taken hold on by fayth.

Phil. 3. 12.

Rom. 5. 6.

3. 10.

Quest.

Quest. VVhat then are the things that wee attaine in Christ?

The things that wee attaine in Christ.

1. Cor. 1. 30.

Ans. Paule concludeth this whole matter most plainly and also most briefly, whē he sayeth that God the father hath made Christe, our wysedome, Justification, Sanctification, and Redemption.

Quest. VVhat meane you, by being made our wysedome?

Ans. The selfesame thinge that zacharie meaneth when he saith, that his owne sone John Baptist is sent to shewe the knowledge of saluation, that is too say to shewe Christe himselfe. For the only trewe wysedome, is this whiche Christe teacheth vntoo men: namely when hee discloseth himselfe vntoo them, whiche thing the father also hath testified with a lowde voyce from heauē, saying, heere yee him.

What wysedome is.

Luke. 1. 77.

Coll. 2. 3.

Quest. Recken you this among the gifts that wee receiue by Christ?

Mat. 17. 8

Answer.

My meaning is that Christe himselfe is so geuen vntoo vs to bee y onely teacher of that trew and natine wysedome: as that hee teacheth himselfe vnto vs. For hee is both the teacher & the thinge that

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this is taught. And therefore amonge
Christes gistes, the very foremoste and
cheefest is, that hee geueth himselfe vnto
vs, when he furnisheth vs with the know-
ledge of himselfe.

Iustification
or rightu-
ousnes.
Ephc. 1. 4.

Quest. What doth Paule call iustification
in this place?

Ans. That wherby wee be made rightu-
ous: that is to say, so farforth perfecte,
sound, faultlesse and vnblamable: as not
onely there is quyte wyped out of vs,
whatsoever vncleannesse is in vs from
top to toe, wherby God (who is singuler-
ly pure) may by anye meanes bee offen-
ded: but also there is most plentiouslye
found in vs, whatsoever may so mutche
delight him in this humayne nature, as
hee of his good will may vouchesaue to
crowne with everlastinge lyfe. And of
that rightuousnesse wherby a man is
accounted rightuous beefore God, the
certeine square and inuvariable rule is
Gods owne law. And the law not onely
forbiddeth the thinges that are not to be
done, thzeatninge everlastinge death for
a penaltie: but also inioyneth the perfect
louing of God & our neighboꝝ. Therefore
that a man may be accounted rightuous
afoꝝe

James 2. 8.
&c.

afore god, there be two things required of necessity: that is to say, the utter absence of all sinne, and the fulfilling of all right according to the law.

Quest. But this was neuer found in any mortall wight.

Ans. Having Christ, who not onely neuer sinned, but also performed y^e whole law to the full.

Quest. Tell mee I pray you, was not Christ perfectlye rightuous euen from the verye moment of his conception?

Ans. In respecte of his Godhead hee not onely was rightuous from euertasting, but also the very rightuousnes it selfe, y^e is to say, the soueraine and most perfect purenesse. And in respect of his manhood, hee was indued with singular holinesse, yea euen farre aboue the Angels, euen from the very instant of the conception of his flesh. But nowe by the name of rightuousnesse, wee meane that which foloweth vpon the perfecte performinge of Gods law, which rightuousnes christ had not in effect, vntill he had finished y^e whole woork that was intoynd him.

For this is the rightuousnesse, by the imputation wherof wee be iustified.

Math. 1. 20.

Luke. 1. 35.

Math. 3. 15

Iohn. 17. 4.

Ioh. 19. 30.

Phi. 3. 9. 10.

Of christen questions

1. Pet. 2. 22.

not made righteous: and not the foresayd
essentiall rightuousnes which is proper
to the godhead, nor yet the other natural
purenesse of Christes flesh, wherof wee
will intreate severallye by it selfe: for
want of which distinction, *Oflander* hath
overshot himselfe to fowly.

Obiection
against righ-
tuousnesse.
by im puta-
tion.

Question.

But I see not yet howe this rightuousnes
may suffice. For inasmuch as wee not on-
ly performe not the law, but also are over-
couered with innumerable sins, howe shall
wee bee accounted as though wee had ne-
uer sinned, (that is to say to bee vndefiled
of our sinnes,) if the spots of our sinnes be
not first washed out? and that cannot bee
done without suffering of the punishmēt
dew to them.

Answer.

Thou sayeste righte. Therefore
whereas I sayde that Christe not onely
broke not the lawe, but also did moste
fully and perfectly performe the lawe:
thou must take his so doing to compze-
hende in especially a satisfaction for all
the sinnes of them that beleue: for euery
man is bounde by the lawe to loue God
and his neighbour perfectlye, not inde-
finitely

initely but definitely, that is to say, as
 hauinge regarde of his owne peculjar
 callinge. As for examples sake, if a ma-
 gistrate loue God but as some other pri-
 uate person dooth, hee cannot bee sayd to
 haue done his duety, because he is bound
 to loue god as a magistrate, which man-
 ner of dealinge is too bee vnderstoode of
 all other kinde of callings. And Christ
 was sent to suffer for vs the punishmēt
 dew for our sinnes: which thing hee pera-
 formed all his life long, but specially in
 that Sacrifice of his, wherin he became
 obedient to his father vnto death, euen
 the death of the Crosse. Therefore by
 working in sufferinge, and by offeringe
 himselfe for vs, he both fulfilled the law
 for vs, and also made satisfaction for our
 sinnes. *Quest.*

Phil. 2. 8.

But in respecte that Christe is be-
 come manne, it seemeth hee was bounde
 by nature to performe the rightuousnesse
 of the Lawe, that is too say too loue Godde
 and his neyghboure perfectlye, beccause
 the sayde law is layd vpon the very nature
 of mankinde. And therefore it semeth that
 his fulfillinge of the lawe was not for vs,
 but for himselfe, that hee might purchase

Obiection
 against the
 sufficiency of
 christs righ-
 tuousnes for
 any but
 himselfe.

Of christen questions

himselfe life, which thing cannot be saide of the punishmentes that were to be indured by him for our sinnes.

Ans. Although wee shoulde say, y^e chrisse as touching his flesh, purchased himselfe eternal life by fulfilling the law wherevnto hee was bounde: yet were it no absurditie to say also, that the force of this desert is so great, y^e it floweth also even vnto the beleuers. But the former part cannot well be iustified. For seing that this manhode of his was ioyned to the word by personall vnion, yea & so ioyned, as it was mooste holy in it selfe, who can think (if y^e said humain nature be considered without the charge of mediocrity, which is not of it selfe coincident to the manhode, but inioyned to the sonne by the father of his owne good will, and willingly undertaken by the sonne) I say, who can thinke that there was any defaulte in this manhode which hee had taken vnto him, so as it should not forthwith haue byn mooste worthy of the euerlasting life, even from the very first moment of the sayde vnion? Therefore this his being bounde too the performance of the lawe, is not properly by nature

nature, but of good will: nor simply for
that Christ is a man, but because he be-
came man for our sakes: which conditio-
he undertooke of his owne accord, and
performed it, not in his owne behalfe,
(for by good right hee was moste blessed
already) but in our behalfe, for whom it
was his will to become subiecte too the
lawe, to the intent to redreeme them that
were vnder the lawe. Furthermore, see
how vncertaine a saying that is whiche
thou spakest lasse of all concerninge the
satisfyinge for our synnes. For that is
euen the chiefe part of his obedience
or fulfillinge of the lawe, as we haue
proued a little afore. So the if he fulfil-
led the lawe in his owne behalfe: you
must needs confesse that he dyed for his
owne sake also.

Gall. 4. 45.

e. l. adol. e

Quest. You say then, that we be justified
before god that is to say, that we be coun-
ted and denounced righteous, because
Christes obedience is imputed vnto vs,
which consisteth chiefly of two partes:
namely of satisfaction for our synnes, and
of full performance of all rightuousnes of
the lawe.

The partes
of righte-
ousnes.

Ans I say so.

C.iii.

Quest.

Of christen questions

Sanctificatio
or holinesse.

Quest. To what purpose then is Christe furthermore made our sanctification? for doubtlesse he that is accepted for righteous, is also accounted for holy.

Ans. Whosoever is righteous, must also of necessitie be holy: but not contrarywise, (except there come newe grace to the former graces) after the maner that we haue auouched the terme *Righteous* too bee taken in this present matter, that is to wit for suche a one as not onely is not hild for a transgressor of the lawe, because his sins be cleensed away in Christ, but also hath fulfilled the righteousness of the lawe in him. To bee short I say, that this holinesse is the goodnesse and vncorruptnes of his person: and y^e this righteousness whereof wee intreate as now, and wherof the beleauers are termed righteous in them selues, is not y^e righteousness that cometh by imputation, but the imp of that holinesse: so as the former is as the tree, and this other is as the fruite of it. After this sort was Adam created holy, that is to say, good and faultlesse, and hee had also become righteous if he had kept the lawe which his creato^r had appoynted him.

Quest.

Quest. But al men are corrupt by nature.

Ans. Agayne except Chziste the second Adā who was conceived by y^e holy ghost, to the ende y^e the nature of man might in him not onely recouer the cleannesse which it had losse, but also be aduanced to a degree of goodnes far higher without measure. For the fyrste Adam was but created after the image of God: but the latter Adam is also God, because hee is vphild in y^e euerlasting sonne of god, who hath by vnutterable meanes sanctified the nature that he hath taken vnto him: and that is done to the intent the same should also make vs holy.

Mat. 1. 18.

20.

Luke. 1. 35.

Rom. 8. 3.

Col. 2. 9.

2. cor. 5. 19.

Quest. And wherefore do you call chziste the second Adam?

Chziste the second Adā.

Ans. Because y^e like as Adam was created to the end y^e al men should be bozne of him by natural generation: So chzist hath taken mannes nature vpon him, to the ende that all suche as beleue in him should bee spiritually bozne a new in him by grace.

Rom. 5. 18.

19.

1. co. 15. 45.

Quest. Was it not ynough for vs to bee borne once by naturall meanes?

Of our duble birth.

Ans. Yes as apperteyning to this life: in respect whereof it were a folie to think

Iohn. 3. 4. 5.

Of christen questions

Rom. 5.18. Wee bee bozne any oftner. But soz as much as Adam hath put himself in danger of double death, both soz himself and soz his offspring it behoued vs eyther to perishe o2 to bee bozne againe into euerlasting life after a far other sozt. And therefore this other Adam is geuen vs, that both holinesse and euerlasting life might flowe spiritually out of him into vs by grace, like as sin and death were spred into vs from the first Adam bodily and by nature.

Our sanctification in Christ layde forth more plainly.

Quest. Layforth yet more plainly this sanctification of ours in Christ.
Ans. That thing is said too bee sanctified o2 made holy, whiche is sozted out from the common vncleannesse, that it may bee mozte pure and wholly consecrated vntoo God the vtter enemy of all vncleannesse. After this sozt is our nature sanctified o2 halowed in Christe: geuen from the very instant of his coception, and that too the intente to sanctify vs: whiche thing is done two wayes. For first, like as I sayd that wee be accounted thzoughly righteous afore god by imputation of Christes righteousness not in our selues, but in him too whome wee

wee bee vnited by fayth: Euen so also
I say, that by the imputation of his per-
fect holinesse and soundnes, our persons
are accounted thzoughly holy and sound,
and so consequently are acceptable too
y father, not in our selues, but in chzist.

Further I say, that the force and effica-
cie of this moste pure holinesse which is
in the fleshe of Chziste, floweth euen in
too vs by the woorking of the holy ghozt
in vs, so as we be halowed in our selues,
that is to say, wee bee segregated from
the defilinges of this worlde, and serue
God both in spirite and body. Which
benefit is euerywhere in the scriptures
called Sanctification, o2 holinesse, rege-
neration, o2 new birth, Illumination o2
Inlighteninge, the newe man, the new
creature, and the Spirite o2 Spiritual-
nesse.

Quest. You say then, thar this latter sanctifi-
cation, is not a thing without vs nor oures
by imputation only: but a new indowment
perfectly graffed and sticking in vs, besto-
wed vpon vs in Christ, by the meere grace
of the heauenly father, and wrought in vs
by the vertue of the holy Ghozte.

An obiection
against sanc-
tification by
imputation

Ans.

Of christen questions

Ans. So say I.

Quest. What neede then haue wee of the other sanctification of our nature which is imputed to vs?

Rom. 7. 25.

Gal. 5. 17.

Ans. Forasmuch as this holinesse that sticketh in vs, is but onely begun in vs, accordinge as it appeareth by the continuall debate betwene the flesh and the spirit, euen in y^e best sorte of men: therefore to the entent our persons may bee acceptable vnto God, & so consequently the thinge that proceedeth from vs may please him, (for the lyfe of holy men is as it were a continuall offerynge vp of themselves, wherunto the Apostle exhorteth vs, there had neede to steppe in a far other holinesse, namely the same which is most full and perfect in Christ: at the sight of whom, our most gracious father, (who not withstanding is a continuall enemy to all uncleannesse and filthines,) may holde himself appeased, as hee that is both singularly iuste and singularly mercifull.

Rom. 12. 1.

modesto an
tostititit
y^e notitit
sacititit

**Why we be
not fully ho-
ly in this
life.**

Quest. But why dooth hee not sanctify vs fully out of hand?

Ans.

Pay rather you may maruel at his goodnes, in y^e he dzepeeth any litle drop of regenerating

generating grace into any man. And yet why he should delay y^e ful sanctifying of vs vnto another world, there be many causes, wherof y^e these are two. The one is, for that wee be but of a weake faith & therefore (as much as in vs lieth) wee hinder the effectualnes of y^e holy ghost. The other is, y^e in as much as we be saued by mere grace & not by works, he y^e glozieth shoulde glory onely in the lord. For if his holinesse were perfect in vs: then shoulde our righteousness also bee perfect or cleauing in vs, & so consequently Christe shoulde not substantially and properly bee our Saviour, but only an instrument to dispose vs after such manner as we might afterwarde iustify our selues by our owne righteousness, which is flatly the foule and detestable error of the halfe pelagian sophisters.

1. Cor. 1. 13.

Quest. You say then that betweene our sanctification & our righteousness, there is such a proportionable resemblance, that looke howe great the one is, so great also is the other.

The proportionable resemblance between holinesse and righteousness.

Ans. Yea in deede. For trewe sanctification cannot bee ydle: and suche as a fruitesfull tree is, suche also is the very fruite

Luke. 6. 44.

Of christen questions

1 Cor. 13. 12

fruite of it. **W**herfoze inasmuch as our vnderstandinge is partly in lightned with the knowledge of the true god: wee doo also partly know him. Forasmuch also as wee partly assent to Goddes promise, and apply the same to our selues: therfoze wee doe partly beleene. And because our will is partly changed: therfoze wee partly will well and woꝝke well.

Quest. What meane you by this partly?

1 Cor. 13. 12

Ans. That is to say, not perfectly, but onely so farfoꝝth as wee bee boꝝne a new: so as in one selfsame groun (howbeit in diuers respectes) there is cleannes and vncleannes, light and darkenes, beleefe and vbeleefe, good will, and will declining from good and spirit and flesh.

Quest. What meane you by spirit?

Spirit.

Ans. All the powers in man, as well superioꝝ as inferioꝝ, so farfoꝝth as they bee sanctified oꝝ regenerated.

The proper

Fleſhe.

betweene

the

and

the

the

the

the

Quest. An what call you flesh?

Ans. In a man that is not regenerated, I meane thereby the whole man, euen as much as is of him, within and without, from toppe too toe. And in a man that is regenerated, I mean again al his powers so farfoꝝth as they bee not sanctified

sanctified or regenerated.

Quest. But Iohn sayth that the children of God sin not.

1. Iohn. 3. 6.
Of sinning
and not sin-
ning.
1. Iohn. 1. 8.

Ans. The same sayth also that they are lyars which say they haue no sinne.

Therefore they be said not to sin, because that although sinne dwel in them, yet it reigneth not in the. For the spirit fighteth in the against the fleshe, & at length shal get the vpper hand. And in consideration hereof, the regenerated only may rightly say, the evil that I would not do, that doe I: and the good that I would doe, that doe I not.

Rom. 7. 15.

Quest. Euen the naturall reason that is in any man vnregenerated, dooth oftentimes strue against his lustes. And thou knowest that vertue consisteth in subdewing the vnreasonable parte of the minde, vnto reason.

Of naturall
reason and
the pouer
thereof

Ans. What is to be thought of the Philosophicall vertues, I haue answered afore. I graunt there is a certayn warenes, & a certaine conscionableness left in man, to reprocue (and after a sort also to restraine) the headinesse of the affections; for the intente that euery man maye bee vnexcusable. And therefore

Rom. 1. 20.
Rom. 3. 11.
12.

as

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as for the philosophicall distribution, as it were of the parts of the soule, and the things that *Peripatetikes* write concerning meannes: I not only reprove the not of any vntruth: but also prayse and comend them as remnants of *h* image of god. Neuertheles I say, that *h* distribution of mans partes which the holye ghost teacheth vs, is farre after another sort, matching the natural man and the spirituall man, the inner man and the outter man, the new man & the old man, and the flesh and the spirit one againste another. And in those names by which vice is noted, he betokeneth also euen the sourein and ouerruling part of *h* minde which the philosophers make so greate account of, and finally whatsoeuer man hath of nature without the grace of regeneration.

He meaneth
Reason.

Reason is vtterly blind in matters concerninge god, & maintained in matters concerning man.

Quest. Is not reason, reason then?

Ans. Yes vndoubtedly, and it alwayes becomnieth better sighted by searching, but yet it is alwayes faultie til it bee regenerated. For first & foremost, euen whe it vnderstandeth and discerneth the good: it vnderstandeth it not, ne discerneth it not as it ought and should doe, by rea-

son

son of the original corruption, which the Philosophers could not so much as once mistrust. Moreover, in many even of y^e weightiest matters, it not only seeth not the truth, but also utterly and of set purpose fighteth against the truth.

Quest. I beseech you confirme these things with examples.

Ans. I will. Although the Philosophers write many things notably and very excellently concerning God the souereigne good: yet notwithstanding, which of the all hath by his natural insight perceined the one substance of the Godhead in the thre persons: And yet there is none o^rther knowing of the souerein good, that is either true, o^r that worketh saluation

John. 1. 23.

John. 17. 8.

Quest. But yet it is sayd, that *Trismegitus* and specially the disciples of *Plato* taught some such like thing.

Ans.

It may be that some men haue come to some darke knowledge of this misterye deliuered ouer by y^e Patriarks & writtē in holy writings: but away with y^e toies of those men, y^e seke fo^r the truth of these things in y^e writings of y^e philosophers. Fo^r when they come to the point, to lay fo^rth the nature of god, after they haue

What the knowledge of the olde philosopher was as touching God, & how little too be regarded.

Rom. 1. 21.

said many

Of christen questions

many thinges accoꝝdinge to truth, howe
sodeinly do the cunningest of them slip
away to fondnes, as the Apostle rightly
sayth: For from whence commes they
multitude of Gods: from whence com-
meth their deviding of the godhead into
greater Gods and lesser Goddes: From
whence commes the frantickenes of the
Epicures: From whence commes the
stoicall necessity to blynde even the god-
head it selfe: Fro whence are Aristotle
his dotages, dreaming that the world is
without beginning and without ending
and takinge away all particular pꝛouy-
dence: And yet I will ouerslippe other
toyes innumerable confuted in so many
places by Aristotle himselfe. To whom
I pray you may wee wit the comminge
in of all superstitions, but to this noble
Ouer ruler: Furthermoze if wee come
downe vnto man: which of the Philoso-
phers could know himselfe, seeinge hee
knewe not the originall of the first man
and his fall: Yea truly what can be ima-
gined moze auk, moze bzainslik, or moze
monstrous, than the saying which ma-
ny men cease not to father vpon Aristotle
the wittiest of all Philosophers, namely
that

That is too
say Reason.

that in all mankind there is but onely
one soule: Besides this, these wise men
are not euen yet agreed vpon the immor-
tality of the soule. And what quareling
is there amonge them about the affecti-
ons: And if we come downe to the mu-
tuall deuoties betwene man and man:
how many things not only fondly, but
also wickedly and shamefully haue the
best comended lawmakers of all nations
ordained: which of the did euen bethink
him of the trew remedie against y^e hea-
dines of affections: and no maruel, seing
they knew nether the causes, nor the ef-
fects of that deadly disease. You see ther-
fore y^e euen very reason it selfe, (so long
as it continueth but naturall,) is starke
blind in the matters of greatest weight.
And how many things be there, wherein
it not only is blind, but also starke mad:
for besides y^e, eche of the defendeth those
fewe errors which I haue reckened out
of a great sorte mo, so wilfully as they
cannot abide to be taught righter things:
That the world should be created of no-
thinge, that the world should become
fleshe, that any man shoulde bee borne
of a virgyn, that we should bee counted
righteous

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rightuous for another mannes rightu-
ousnesse, that the dead bodies should rise
again, & many other suche things: rea-
son not only admitteth them not, but al-
so lotheth and skorneth them: yea and if
ye presse ouer far vpon hir, at length like
a bedlem shee trampleth all the whole
heauēly wisdom vnder hir fete, except
shee be made spirituall by y grace of god.
Yea and euen then also shee ceaseth not
to wrestle against y knowen wisdom,
so far forth as shee is not chaunged. And
therefore I trowe ye see the thinge to be
trew which I spake.

Obiection
of misagre-
ing of the
christen dis-
mines.

Quest. But you diuines also (be ye neuer so
spiritual) agree not throughly amōg your
selues in all thinges.

Ans.

That cometh not to passe through faulte
of the scriptures, wherein the points of
trew religion are set forth plainly and
manifestly ynough: but wee may blame
the selfsame reason for it, which is both
blinde and also stubborne. Neyther said
I that wee bee regenerated throughly,
but onely in part: for were wee regene-
rated thurrowly, wee shoulde all of vs
agree fully too the truth in all poyntes.
And therefore I denye not but there re-
maine

mayne the remnantes of that ignozant and stubbozne nature, but they shalbee done away by litle and litle.

Quest.

Well then, let vs graunt that whatsoeuer pure knowledge, or right iudgemente, or iuste desire there is in vs: the same proceedeth of the mere grace of the heauenly father in his sonne: but wylte thou not graunt that this rightuousnes which sticketh in vs is rightuousnes, and therefore also exceptable to God?

Rightuousnes by comparison.

Ans.

I graunt it is rightuousnesse. For a good tree bringeth forth good fruite: howbeit, but by way of comparison, that is to witte, if it bee compared with such fruites as are rotten in deede. But if the very beste woorkes euen of the holiest men, should bee tryed by the rule of gods will, that is to say by the law: I say they bee sinnes, and albeit they bee not such as fight ful but agaynst the law, (such as aduoutry, stealing, lyeinge, and such lyke bee:) yet are they sinnes beccause they shrinke from that degre of goodnes, which the law doeth iustly exact at mans hand.

Mat. 7. 17.

1. cor. 4. 4.

Rom. 4. 2.

Tit. 3. 5.

Of christen questions

And therefore as I haue sayd afoze, wee must rest ourselues vpon the only obedience of Christ imputed to vs by fayth, as the only rightuousnes y is absolutely perfect and full in all pointes.

Obiection
in excuse of
mans vnables-
nes by na-
ture.

Quest. Nay rather, by what right should god exact any thing at mens hands whom he knoweth to be vnable to make paymēt, euen by nature wherof hee himselfe is the auethor? *Ans.*

That wee be not able to make paiment, it is not of nature, which both wold and could yeld vnto hir creato^r (after whose image thee was made) the thinge that both he required & the owed, inasmutch as thee was created to the same purpose: but it sprang of the willinge corruption of the same nature, which bringeth too passe, that no man eyther will o^r canne acknowledge that dette, and mutch les pay it. Nay rather, all of vs do nothing else but increase that det. But to speake euen after the manner of men: doothe any manne cease to bee a detter, which throughe his owne faulte is not able too paye? Furthermoze where the creatour may of verye good right and dewty, require at our handes, that whiche hee doth

Rom. 5. 15.
16. &c.

both, yea and peradventure somewhat more too: if hee take the same in so good worth at our handes that beleue in his sonne Christ (whom hee hath giuen vnto vs most liberally and freely) that of his like liberalitie hee genes vs sayth also, whereby to take the giftes y^e he offereth vs; who would not rather hono^r the fathers so infinite goodnes, than stande in contention with him?

Quest. To God therefore the souereyne good, be glory and prayse euerlasting. Neuertheles giue mee leaue to aske you thus much. At leastwise this rightuousnesse that cleaueth vnto vs, so farforth as it hath regarde of rightuousnesse, muste needes please God who delighteth in rightuousnesse.

A furtle shift to challenge some peice of rightuousnes vnto man.

Ans. I perceyue the wylinesse, not of you as I thinke, but of Sathan. For inasmuch as hee cannot berseue Christ quyte and cleane of the glozy of our salvation: therefore hee goeth about at leastwise to nippe of some peice of it: whiche thinge would surely come to passe, if hee coulde make men beleue that thinge which the filthy Sophisters beare folke in hande: namely that Christes rightousnes

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Psal. 5. 5.

Rom. 2. 10.

ousnesse dooth but simply that whiche is wanting in our rightuousnesse. Thus therfore standeth the case. God beareth suche a loue towardes rightuousnes, & whatsoeuer hath any sparke of rightuousnesse and cleannesse at ail, hee alloweth it after a sorte: but y is of his owne infinite goodnes, and not for any desert of suche manner of rightuousnesse, which is but shadow with. So allowed he y repentance of the Ninivites, and of Achab, although it were no true repentance, but a certaine shrinking of themselves vnder the mightye hand of god. For he is so exceeding good, that he doth good even too them y be most vnworthie, & muche more too such as be by any meanes touched with the feelinge of his maiestie. Then delighteth he muche more in the woorkes of them that bee regenerated, although they bee vnperfect. But first I say, that these woorkes of the regenerated doe please him, not for any worthynesse of them, but of the meere grace of the father, who pardoneth that which is missinge of rightuousnesse, and accepteth that whiche proceedeth of his owne spirite. Agayne I deny, that our iust

Iustification, and so consequently that life everlasting shall bee giuen too these woorks, after one manner (that is to wit as the cause of them) please they god neuer so much through his mere gace. For this is a sure ground, that the rightuous shall liue by sayth, and everlasting life is the gift of God.

Rom. 1.17.
& 6.23.
Heb. 12.2.

A pursu-
ing of the
former oba-
jection.

Quest.

But if they please, they seeme woorthy to please at leastwysse in somme beehalfe?

Ans.

Most false is this consequence. For God cannot (no not even of couenant) allow any other rightuousnes, as woorthy of that name, than such as is fully answerable to the law in all pointes, except hee wilbee repugnant to himselfe, which thinge were a sinne to say. Thus therfore oughtest thou to haue gathered The woorkes of the regenerated doe please God though they bee vnperfecte: Ergo God is exceeding mercifull.

Quest.

Besides this there is mention made every where of hyre, wages, rewarde, requiting, and recompence.

Hire, wages
reward and
recompence

H. iiii.

Ans.

Of christen questions

Ans. The name of wages hath a larger scope than the name of euerlasting life. And it is certayne, that God of his passinge liberalitie, rendereth temporall blessings euen too the vngodly, be they neuer so vnworthy. Agayne whyther you referre the name of wages too eternall life, or too other benifites: yet dooth it not folowe, that the same is payde as dew det. But rather this dooth mooste of all commend Gods mercy, that he vntersaueth to geue the name of Wages, or hye too the vnder reward which he bestoweth vpon vs of his own mere grace in Chyiste, to the end y^e we, although wee bee but vnprofitable seruants, (for who is able to bestowe any thing vpon God) might notwithstandinge perceiue, that wee haue not lost our labour. Finally although this wages be promised freely and geuen freely: yet is it geuen too him that woorketh and therfore it is called a wages or hye.

Rom. 4. 4.

Luk. 17. 10.

Of geueing
to the wor-
ker.

Quest. If it bee geuen too him that woorketh, ergo it is geuen him for his workes.

Ans. Nay rather if it bee geuen: wee bee sure it is not payd as a dewty. Agayne there is far difference betwene geueing too

to a woꝝker, and geuinge foꝝ woꝝkes. I may well say therefoꝝe, that eternall life is geuen to them y^e woꝝke, (becauſe faith ſhal bee eſteemed, by the fruites of it and rightuouſneſſe by faith,) but not payde them foꝝ theyꝝ woꝝks ſakes. And after this manner muſt that text be expounded where it is ſayde: Every mā ſhalbe iudged accoꝝdinge to the thinges that he hath done in his body, and ſuche other like ſentences.

1. Cor. 5. 10.

Queſt. VVhy ſo?

Anſ. Becauſe good woꝝkes make not men rightuouſ, but ſolowe him that be- leueth and that is already become rightuouſ in Chriſte: like as good fruytes make not a tree to bee good, but a tree is knowē to bee good by the good fruites of it.

Woꝝkes
make not
men rightu-
ouſe.

Math. 7. 17.
18.

Queſt. But a litle afore, you fetched good woꝝkes, not out of iuſtification, but out of Sanctification.

Anſ. I graunt it. Foꝝ there is no man iuſtified by imputation of Chriſts rightuouſnes, but he is alſo ſanctified by his ſpirit.

Ro. 15. 16.

Queſt. Say you then that good woꝝkes bee needefull to ſaluation?

good woꝝkes
bee needfull
to ſaluation.

Anſ.

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Ans. If fayth bee needefull to saluation, and woꝝkes doo of necessity accompanye true faythe, as whiche can not bee ydle: surely the other foloweth also, that good woꝝkes bee needefull to saluation, howe be it not as a cause of saluation, (foꝛ we bee iustified and therfoꝛe also doo liue by fayth only in Christ, but as a thing that of necessity cleaueth vnto trew faith. So sayth Paule, that those be gods children which are led by Gods spirit, and Iohn saith y^e those be rightuous which woꝝke rightuousnes: And Iames also declaring, not by what meanes we be iustified, but wherby true faith & iustificatiō ar discerned, pꝛoueth by Abrahams exāple, y^e those are not iustified which vtter no woꝝkes of fayth. Foꝛ in such wise must Iames bee made to agree with Paule, too the ends it may playnly appeare, howe they bee but bzablers which condemne the necessity of good woꝝkes foꝛ false doctrine.

Quest.

What if a man shoulde neuer bee endewed with faythe till the laste instante of his deathe: for so it seemeth too haue happened to the Theefe that hunge by Christ. What manner of good woꝝkes shall

Rom. 8. 14.

1. Iohn. 3. 2.

2. Iohn. 3. 2.

Iam. 2. 21.

22.

Of faith that
worketh
not til it be
very late.

1. Iohn. 3. 2.

2. Iohn. 3. 2.

Iam. 2. 21.

22.

shall such a one bee able to bring foorth?

Ans. Merely the faith of that theefe was
unspeakably woꝛkful in that shoꝛt time
foꝛ he rebuked the blasphemies & wic-
ked doings of the other Theefe: he de-
tested his own crimes, with an assured
and passing wonderful faith, he acknow-
ledged Christ foꝛ the everlasting kinge,
even in the reprochfulness of his Crosse,
when all his disciples hilde theyꝝ peace:
hee called vpon him as his saviour: and
finally hee openly reprooued the merci-
lesse cruelty and wicked speeches of the
Iewes. But, the acknowledging of sinne,
the calling vpon god the father in christ
and thankesgeuing, are the excellentest
woꝛkes of the first table, which can not
bee vtterly seperated from fayth in no
man. And admit that some man beeing
pꝛeuented with death: is able too shewe
no woꝛkes of the second table: Yet is
not the faith in him therfoꝛe to be coun-
ted ydle, because that althoughe it haue
not Charitie in actuall deede, yet it is
accompanied with it in possibility.

Quest.

I haue yet one doubt more behinde.

Why

Luk. 23. 40
&c.

Of christen questions

**Damninge
for euill
woorkes.**

Why any man should bee damned for euill woorkes, if no man be iustified for good woorkes.

Rom. 6. 32.

Rom. 3. 20.

**Oddes or
difference in
punishment**

Ans. The reason is manifest: namely because that euen the lightest sin that is deserueth, although not the extreamest paines in euerlasting death, yet euerlastinge death it selfe, which generallye is the hyze of sinne: but no rightuousnesse can woorthely deserue eternal life, except it be such a rightuousnes as the law requireth, that is to wit a perfect and sound state. Wherefore shew me one that fulfilleth y^e law (as there is none found which is not a breake of the lawe) and I will graunt the foresayd argument.

Quest. Say you then that there shalbee oddes in the punishmentes of the damned sorte?

Ans. Although this matter bee to be inquired of very soberlye: yet haue I not spoken it vnadvisedly. For besides that the order of Justice requireth, that hee which hath sinned more greuouslye should bee more greuously punished, considering that al sinnes are not alike heinous, sauing so farforth as they matche in generalitie: (for it is a Paradoxe of the

the stoykes, & not of ch2istians, to auouch that al sins be equal) ch2ist himself witnesseth the same thing expressly, saying y the case of the sodomites shalbe moze tollerable in the day of iudgement, than the case of them that had reiected him. Mat. 10. 33

Quest. Then shall there be oddes in the glory of those that shalbe saued. Oddes in glorie.

Ans. Merely so dooth the reason of contraries require. And whereas the Apostle sayeth, y such as haue sown sparely shal reape sparely: it seemeth not that the same should be restrained to temporal blessings onely. 2. Cor. 9. 6

Quest. But of sowing cometh reaping: ergo righteousness and life proceede of good workes. Obiection to proue that workes deserue.

Ans. Cruelly, similitudes must neuer be racked further, than the nature of the things that are treated of, and the purpose of him that vseth the similitudes, will beare. For else there will ensue most fond & false things out of number: thing which whē vnskillful interpreters marke not: they must needs set forth many foolish & false thinges. But in the fore saide place, y Apostle setteth forth y proportionable resemblance of workes and

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and gloꝝy, and not y^e cause of gloꝝy. For in al places he stedfastly defendeth, that rightuousnesse is the mere gyft of God, without the woꝝkes of the lawe, and is not payd as a dew det, but bestowed vpon the belæuers as a grace.

A popish &
Epicurish
obiection.
Rom. 4. 4.

Quest. He meaneth but the woꝝkes of the Ceremoniall law. *Ans.*

Rom. 7. 7.

A fond answere. For his matchinge of duty & grace one against another cannot stand onles all the woꝝkes of the law bee excluded without exception: and yet I will ouerpas other argumēts of paules, which are bent directly against the very law of the tenne bests: bent I say, not to deface the law (which is the madnes of y^e Maniches) but to take away from it the power of iustifying. Again I besech you if woꝝkes may bee taken for any maner of rightuousnes: why should yee exclude the ceremonies y^e bee rightly vsed? For truly they be comprehēded in the fourth commaundement of the ten bestes, & as longe as they were rightlȝe vsed, they were most excellent woꝝkes.

Ceremonies
abolished
by christe

Quest. But ceremonies be abolished by the comming of Christ.

Ans. I confesse they be abolishe d, because they

they bee fulfilled in Christ. But y^e matter it selfe declareth that where Paule disputeth of the causes of Justification: his reasons tend not to proue y^e the Ceremonies bee abolished, but too shew that saluatiō rested alwayes in y^e only righteousness of christ imputed to thē that beleeue: & for confirmation therof, among other things he alledgeth y^e examples of Abraham and Dauid.

Quest. Then may wee say, that Paule excludeth but onely the good workes that go before the grace of Iustification.

Workes of
preparation.

Ans. No lesse fond is this answer also. For besides that the Apostle alledgeth manifestly y^e examples and testimonies of them that were iustified, namely of Abraham and Dauid to the intent I may let passe his other reason grounded vpon the very nature of the lawe: what a madnesse were it to busie a mannes self aboute the excludinge of those thinges, which are not at all: for why? to deeme that they which are not iustified, can doo any good woorkes: it is no lesse folie, than if a man should say that a tree can bring forth good fruite, befoze it be good it selfe.

Ro. 4. 6. 15.

Quest.

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Obiection
of rewarde
dew by co-
uenant.

Quest. But although the hyre of eternal life be not dew for the worthines of the very workes : yet is it dew at leastwise by couenant.

Ans. What couenant meane you I beseeche you.

Quest. The couenant of the lawe, whiche is, *Do this and thou shalt liue* : And if thou wilt enter into life, keepe the commaundementes.

Gal. 3. 10.

Ans. How this couenant is to be vnderstood, it is to be seene by the thzeatning which is set against the promise . And that is this, by the witnes of the apostle: cursed is euery one that abydeeth not in all the thinges that are witten in the booke of the lawe, that he may keepe the. But the law requireth perfect loue: And no man but onely Christ hath ever performed the law to the full: therefore life is dew to none by the couenant, but only vnto Christ. As for vs, we haue it geuen vs by mere grace, from out of him, who also is himselfe geuen vnto vs by mere grace.

Why workes
bee called
good where-
as they mer-
rit not.

Quest. Wherefore call you them good woorkes then, if they deserue not eternall lyfe?

Ans.

Ans. Surely, the Latin diuines, yea euē the auncient sort of thē, haue vnproperly vsed the word Merit or Deserue, in stede of Obteine: and the woꝝde Desert oꝝ deseruing, oꝝ Merit, foꝝ a good woꝝke: whiche thinge ye shall neuer finde in the holy scriptures. Now although the woꝝks of the regenerate are not so good as they should deserue eternal life: yet are they good so farfoꝝth as they pꝛocede from y good spirit of God, & from a hart y is cleasēd by faith. And agayne they be good, because y by thē the loꝝd is gloꝝified, our neighboꝝ helped and wee our selues also reape this excellent fruite of thē, y they bee witnesses vnto vs of onr faith, and consequently of our election.

Quest. Let thus far then suffice concerning both the partes of Sanctification. Now remayneth that whiche the Apostle faith also, namely that Christe is become our redemption.

Ans. By the woꝝde redemption, the Apostle meaneth in that place, not the very act of redēming, but the effect of it: that is to say, the end whereunto the sayde Justification and Sanctification lead vs, the which is this: that being re-

What is mee
by redemp-
tion.

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deemed from sinne and death by Christe
we should also be made partakers of e-
ternall life in him, whose pledge & ear-
nest penny we haue even in this lyfe,
that is to wit, the holy Ghost by whom
wee bee sealed vp.

Quest. But David groundeth this redemp-
tion and blessing in the release of sins.

*V*Why then adde you also the imputatiō
of the sanctificatiō that sticketh in Christ,
and his fulfilling of the law?

Ans. What if I should incounter thee wth
these textes : Blessed are the cleane in
hart, blessed are the blameles in y^e way,
& such other like? wouldest thou gather
here vpon, y^e the releasing of sinnes is ex-
cluded? I think not. So now & then sanc-
tification is ment by the terme of iusti-
fication, because these two go neuer a-
tunder. And why may I not make an-
swer thus also : that sometimes there is
mention made but onely of y^e releasing
of sinnes, not to the ende to exclide al o-
ther partes y^e make men blessed, but be-
cause the rest are couertly comprehēded
vnder it? And if thou wilt vrge mee yet
further: I may also fitly answer, that all
the other are met by y^e releasing of sins.

For who can deny, but that euen origi-
nall sin hath neede of clensinge: Ergo it
is comprehended in the releasinge of sins.
Also who can say that he only is too bee
taken for an offender y^e doth some thing
which he is forbidden: & not he also which
performenth not that which is intoynd
him: Ergo not to haue fulfilled the lawe
is also sin, whiche also hath neede too be
released. Now remaine the sinnes (that
is to say the deedes) that are don against
the law, whereof there is no questiō but
they haue neede to bee satisfied for. All
these are released by Ch:istes satisfacti-
on which is imputed too vs all. Nowe
let vs come too the name of Release.

That man is properly saide to release a
dette, whiche freely yea and vtterly dis-
chargeth his detter, so as hee reserueth
no action too himselfe against him. Now
then, wee bee all of vs the childzen of
wrath, not only because we be corrup-
ted, or because wee fulfill not the lawe,
or because wee doo the thinges that are
forbidden vs: but also because wee
ought to appeare pure before God, such
as hee made vs: and not only not to bee
transgressors of the law, but also to bee

A.y.

persoⁿ

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performers of the law. Therfore to the end that wee, who else must perish, may haue full & perfecte release of all sinnes: this foresayde release muste of necessity matche with y other release whereof we spake afoze, which taketh away but the one part of our sins. And we haue found both these releases in Christ whom wee haue takē holde on by fayth: who not on- ly hath suffered for all these sins of ours, but also hath fully sanctified our nature in himselfe for vs, & fulfilled all righte- ousnes therein for vs, so as wee not only bee set free by him from death, but also obtaine the rewarde of euerlasting lyfe in him. *Quest.*

The conclu-
sion of the
things afoze
said.

You conclude then, that all things necessa- ry for our saluation are found in Christ a- lone, to whome wee cleaue by fayth, so as there is no damn- tion for them that bee grafted in Christe.

Ans. I conclude so in deede: yea and also that the same is the onely knowledge of saluation.

Acts 16.14.
Ephe. 2.8.
Phil. 1.29.

Quest. You say also that this fayth is the gyfte of God bestowed vpon vs of his own meere grace, and therefore that the first en- terance of it is of god & not of our selues.

Ans.

Ans. I say so.

Quest. Then I pray, let vs search to whom it is geuen. For the thing it selfe witnesseth, that it is not geuen vnto all men in as much as the beleeuers haue alwayes bin so fewe.

To whom
faith is geue.

Ans. Yet doth it not folow, but that it is offered vnto all men. And therefore it seemeth y we should first seeke whither it bee offered too all or no. Which demaunde will leade vs to the very head springes, that is to wit, to prouidence and predestination.

Quest. Be it so: and therefore I pray you shew me what you call Prouidence.

Ans. I meane by it, not onely that vn-
speakable power, wherby it commeth to
passe, that God hath foresene all things
from euerlastinge, and most wisely pro-
vided for all thinges beefore hande: but
also that eternal decree or Ordinance of
the most wyse and rightuous god, wher-
by euery thinge that hath bin, hath bin,
and euery thinge that is, is: and euery
thinge that shal bee, shal bee, accordyng as
it lyked him to appoynte from euerlast-
inge.

What Pro-
uidence is,

Quest. Say you then that this Prouidence

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is the bringer to passe and the disposer of all things.

The proro-
gative of
Prouidence.

Ans. It is so, and that in such wise, as it deserueth some excellenter name, than to be called a cause. For this is it that ordereth all causes, and ruleth even the particularest fallings out of them, so as they may bee guided to theyr appoynted endes.

Obiection
against Gods
Prouidence.

Quest. But there bee some Angels euill, and men are euill by nature, and what so euer proceedeth from either of these (except it be from men that bee regenerated) muste needes bee euill, as the thing that proceedeth from an euell beginning: but God cannot be the author of euill things. Ergo hee is not the author of al thinges, considering that so many euill things are to bee excepted.

Note this.

Ans. As well eche one of the Angels (for there can no offsprig bee graunted in a spirituall nature) as also the first perſons of mankinde, (that is too wit Adam and Eue,) were created good. And therefore none of them both are too bee displaced out of Gods ordinance.

Another
obiection a-
gainst the
same.

Quest. Admit it bee so, as touchinge that originall, and first state of theyrs. But see-
inge

ing they be now corrupted and full of lewdnes, howe can yee bringe them within the compasse of that eternall ordinance of god which is so workefull, but you must wrap God vp in their naughtinelle.

Ans. Do you suppose it could stand with equitie, euen by the iudgement of themselves (bee they Devils or bee they the wickedest sort of men,) that they should therfore be exempted from subiection to theyr maker, because they haue binne stubborne agaynst him? And yet muste this needes folow vpon your sayinge.

Gods prouidence resembled by a clocke.

But thus standeth the case. I pray you did you neuer beholde a clocke, wherein a certayne wheele greater than the reste turneth to the right hand, and carieth al the rest about with him, some to y^e right hand, and other some too the left hande, with a mere contrary motion one to another?

Quest. Yes; & truely I haue wondered oftentimes, that mannes cuninge should be able to represent to mine eyes, the thinge that mannes mynde is scarce able to attayn vnto in the compasses of the skyes.

Answer

Assure thy self that the same is a true

Image

Image

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Image of the deuine prouidence, so thou
except this thing wherunto nothing can
bee found fully like, no not euen in the
compasses of the skies, and much lesse
in those handwrought Instrumēt, be-
cause nothing is equal, no no? (to speake
properly) like vnto the highest (namely,
that God almighty whome I now com-
pare to the greatest wheele which is the
mouer of all the rest) is in such wise in
the world, as that hee is no parte of the
world, and yet hath geuen selfmouinge
too each one of the wheeles that mooue
themselves: and that in such wise, as he
himselfe, is by no meanes mooued, and
yet moueth all things according too his
eternall prouidence. And this mysterye
of Gods prouidence was represented too
vs by gods appoyntment in the vision of
Ezechiell, wherein we haue this to marke
further, y^e those fourfolde images were
ouercouered with winges, & the wheels
folded one within another, and that god
was placed highest aboue al things: least
wee might surmize the mouer himselfe
to be mooued together with y^e causes, or
least wee might ouercuriously imagine
our selues able to perceiue the reason of
those

Ezechiell. 1.
5.&c.

those several movings. This foundatiō
being laid, I answer thzee thinges. The
first is, that the instrumētts which haue
life & are endued with reason, (of which
sorte bee Angels and men) are so styrrēd
by God their maker: as that they also
stirre themselves by an inward selfmo-
uing of their owne, and therfoze that in
the bzinging to passe of one action, there
meete two causes, y is to wit God who
is disseuered from the Instrument and
yet geueth y Instrument beginning too
mooue it selfe: and the very instrument
moouing it selfe. Another is, that these
instrumentes are so mooued by God, as
that hee himselfe stirreth alwayes wel,
but the instruments, (if they be euil) go
a contrary motiō, that is to say, alwayes
amisse: but if they be good, so as the first
autho: who mooueth alwayes well, and
the instrument which mooueth it, doo a-
gree: then foloweth a good and commen-
dable worke. The thirde is, that God so
mooueth the euil instruments, (so: it is
they only whō we haue now in questiō,
& they on the other side are so mooued by
thēselues, that by reasō of the dublemo-
uing beginninge, there is also a dubble
worke,

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woꝝk, (which seemeth notwithstanding to bee but all one,) and the same is good in respect of the good beginning, and euil in respect of the euil beginnunge.

Quest. I would haue these things inlightened with some examples.

**Examples of
Gods pro-
vidence,**

Ans. I will so, and that with assured and euident examples: but first I wil put to this distinction. That God the notable woꝝkmayster, vsing the euil instrumēt well whatsoeuer they bee, dooth eyther match them one against another, oꝛ benefit the goodnes by y^e seruice of them, & whither of these two thinges soeuer bee doth, no man y^e is in his right wits will deny but it is good, namely either to punish the bad, oꝛ to benefit the good. Now let vs alleadge examples. That Iosephe came by Gods pꝛouidence into Egypt, & was aduanced there vnto greate pꝛe-
beminence, that hee might bee the pꝛo-
seruer of the Church: both hee himselte sayth it, and the matter it selte declares it. And what instrumentes did the Lord vse too the compassinge of the matter?
Euen Sathan who stirred his bꝛethꝛen agaynst their most innocent bꝛother, the very wicked intent of the same bꝛothꝛe,
the

**Ioseph.
Gen. 45. 7
& 50. 20.**

**Sathan an
instrument
of Gods pro-
vidence.**

the couetousnesse of the merchantmen,
and the lust of a moste mischeuous wo-
man. Al these sinned most greuously, in
asmuch as they were the beginners of
their owne doings. But God, being well
those moste vngracious instrumentes
which thought vppon no such thinge, de-
fended his seruants from the famine,
settled the in a fruiteful soyle, nurtured
his faithfull seruant Joseph, and final-
ly aduanced him too the highest degree
of honour. It is not a moste rightfull
worke of gods iustice, that naughty per-
sons shoulde fordoe themselves: So pu-
nished be the *Madianites*, blinge thereun-
to the spirit of discorde, and the vngraci-
ous wilfulnes of the murtherers them-
selues, so as they made assaulte one vpo
another doubtles with a wicked minde,
but yet by the rightfull iustice of God. It
was good that *David* shoulde bee chasti-
sed, euen after his sinne was acknow-
ledged and forgeuen. It was good also
that *Achitophilles* trecherie and *Absolons*
trayterous minde shoulde bee discovered
and sorely punished. To y performance
of these matters. y lord vseth y outrage
of sathā, *Achitophels* owne falshartednes
and

Madianites.
Iudge. 7. 22.

2. Kings. 12.
22.
Achitophell.
2. Kings. 15.
34 & 17.
14. 23.
Absolon.

Of christen questions

2. Kinges.

17. 23.

2. Kinges.

18. 9. &c

1. pet. 3. 17.

1. thes. 3. 3. 4

Gal. 6. 14.

1. cor. 12. 9.

And *Absolons* owne trayterous ambyti-
on, horrible lecherie, and vnnaturalnes:
by which euill instruments the lord ere-
cuted many things exceeding well. For
hee shewed howe much hee mislyketh
whozedome and craftinesse: hee chastised
Dauid fatherly: hee punished *Achitophell*
by his owne hands, and finally hee made
Absolon to cast away himself. The scrip-
ture beareth witnesse, that wee are tried
and consequently our chastismente is of
the good wil of our heauenly father, that
therby hee may bee glorified and his po-
wer made perfect in our weakenes. And
except wee bee of that minde: what com-
fort is there for the godly in so great mi-
series? For in the trial of *Iob* after this
manner, there is vled the spitefulnes of
Sathan, and the couetousnes and exces-
siue cruelty of the robbers. *Sathā* ther-
fore did sinne in heapinge so many my-
series vpon the seruant of God: and the
robbers did wickedly in stealinge away
another mannes goods. But the *Lorde*
did exceeding wel in tryinge his seruant
and in shewing that all *sathā*s attempts
against the Church are in vaine. Final-
ly you wil not deny, but that the excel-
lentest

gentest of all Gods woꝝkes, was the redemption of mankinde. For y father deliuered his owne sonne for our sinnes, by his foredetermined purpose, and by the foreappointment of his eternall ordinance, according as Peter & the church of Jerusalem say, and the father is hee that hath not spared his owne sonne for our sakes. And what maner of instrumentes hath he put too the performing of so great a matter? Surely the woꝝst y could be (for no good man could haue found in his hart too pursch a guiltles person, and much lesse to betray him, condemn him, & crucifie him): Namely euē the malice of Sathan who was entered into the harte of Judas, the cursed couetousnes & treason of Judas himselfe, the moste desperate enuie and vnrecouerable malice of the Iewes, and finally Pilates nicenesse and vntowarde dealing. So is there none of these whiche sinned not moste heynouslye, and all of them were payde afterwarde with most sore punishemēt at Gods hand for the same. And yet in the meane while, by this selfesame woꝝke he saued vs frō sinne and death.

Aa. 2. 33.

& 4. 18.

Rom. 8. 23.

Eph. 5. 25.

The Instru-
mentes of
christes death

Luke. 22.

3. 4.

Iohn. 12. 6.

Mat 27. 18.

Iohn. 19. 3.

Quest.

Of christen questions

Obiection
against the
foresaid ex-
amples.

Quest. But hereby there seemeth not any other thinge to be gathered, than that the purposes of euil persons are turned by god to a contrary ende.

Ans. Yes: hereby also it is concluded that God moueth euen the euill, wel & effectually, to bring his owne worke to passe by them. But you must beare in minde that which I haue sayd: namely, y^e God dooth in sutch wise mooue euill persons well, too bring his owne good worke about, not as a hammer or a hatchet in a workemans hand, which are tooles that can do nothing at all of themselves: but in sutch wise as the euill persons doo also mooue themselves ill, too will amisse and to do amisse, bicause that they themselves are the woorking causes of theyr owne euill dooinges. Now also this must bee added, that God (truely) woorketh in the good and by the good: and that hee woorkes by the euill, but not in the euill.

Difference
betweene
In and By.

Quest. VVhat indifferene then is there in these litle woordes?

Ans. Undoubtedly greate. For God useth both the one and the other as Instruments as ofte as he listeth: and ther-

foze

foze hee is rightly sayde too woork his
 woork as well by the one as by y other.
 But God woorketh in those only, whom
 hee breatheth vpon with his holy spirit,
 and whom he ruleth with his holy spirit
 eyther strengtheninge them in goodnesse
 (namely the Angels, and the men that
 bee regenerated) or else indewing them
 with new goodnesse, as when he sancti-
 fieth his seruantes first of all. But as for
 the rest, hee woorketh not in them by doi-
 inge any thing within them himself: but
 giueth them vp to be moued and misru-
 led partly by their owne lustes: and part-
 ly by the deuill, howbeit in such wise as
 their lewdenesse can neyther will nor
 woork any thing, but that which he hath
 most rightfully ordeined.

Rom. 8.14.

1. cor. 12.12

Ephc. 1.11.

Ioh. 14. 17.

Rom. 1. 26.

&. 28.

2. tim. 2. 20

Quest.

What thinke you then of the name of
 permission or sufferance?

permission
 or sufferance

Ans.

If by the name of Sufferance, there bee
 mente that difference which I spake of
 euen nowe, namely that God woorketh
 not in the euill persons, but leaueth the
 vp to Satan and to their owne lustes:
 I mislike it no whit,

But

Of christen questions

Willingnes. But if Sufferance bee matched agaynst willingnes, I reiect it, first as false, and secondly as utterly against reaso. That it is false it is manifest by this, that if god suffer any thing to bee done against his will, then surely is he not God, that is to say Almighty. But if he bee said to suffer a thing as though he were retchelesse: howfarre are wee of from the opinion of Epicure. It remayneth then, that looke what he suffereth to bee doone, hee suffereth it willingly. Willyugenesse therefore is not to bee matched agaynst Sufferance. Agayne, if it bee false it must needes also be against reason. And I say that this absurditie may appeare sufficiently too any heedefull person by this, that the Authoꝛs of the distinction whereby Sufferance is matched agaynst willingnesse, doo by that meane not only not attein to y^e which they would, (that is to wit, that god should not be accounted the authoꝛ of euil, which thinge wee acknowledge with al our harts) but also bying the flat contrary too passe. For who is more in faulte then he, whiche a great way of, foreseeing a mischeefe that is too come, and being able to disapoint the

the same with his only becke not onely
disappointeth it not, but also suffereth it
that is to say giveth leaue to execute the
mischiefe, (for not euen they that bee of
that opinion, do deny, but that Sathan)
and much rather wicked men (haue not
any power to doo any mischiefe, but by
appoyntmēt) in case as if a mā hauinge
a cruell Lion shut vp in a Cage, myght
with ease kepe him in frō hurting folke
& yet not only would not, but also would
let him loose and suffer him to run vpon
this man or that man: Perchaunce thou
wilt say, that so mens sinnes deserue. I
graunt it. Yet notwithstanding it re-
mayneth still, that Gods willingnesse
matcheth with his sufferance, (like as
when a Magistrate deliuerth an offen-
der into the executioners hand, appoy-
ning him the maner of his punishment)
and therefore that there is no reason to
say, that sufferance strineth against wil-
lingnes.

Quest. What then? doo euill persons per-
forme Gods will.

Ans. If you take will in his generall
signification, that is to wit, for that
thinge whiche God hath willingly de-
termined

How euill
persons per-
forme Gods
will.

Of christen questions

terminated too haue come too passe, and refer the worde Doo, not too the intent and purpose of the wicked, but too the verge fallinge out of the matter: then surely God executeth his wil (that is to say the thinge that hee hath determined from euerlasting) euen by the wicked also: according too this saying, who shall resiste Gods will? But if that by the name of Will, yee meane þ thing that of it self is acceptable vnto God, and will haue the woord Doo, too impoſte a right affection of obeying: then truly I answere, that the wicked sorte, not onely doo not Gods will, but also are caried wholly to the contrary part.

Rom. 9. 19.

Psal. 5. 5.

Mark. 3. 35.

Obiection
against pro-
vidence, by
cause God
created all
things good.

Quest. Surely I haue not any thinge too a-
ledge agaynst it. Notwithstanding, I come
backe againe too that which you haue an-
swered: namely that God created all things
good at the beginning. From whence then
commes their faultinesse? For if it entred
without Gods appoyntment, then is your
saying impeached: namely that nothinge
at all is exempted from Gods Prouidence
no not euen from his working prouidēce.
But if Goddes appoyntmente forewent it

What will

the will

the will

the will

it: (I speake it not of purpose to blaspheme him) howe is hee not the authour of all euill?

Ans. The cause of the faultinesse of the Angels and of the first man, was the willing inclination of their own willes vnto euill. For God had created the but chaungeably good: for too bee of it selfe vncchaungeably good, is peculiar only vnto God alone.

Quest. Then both the Angels that neuer fell nor neuer shall fall, and also all they that shalbee gathered vp into euerlasting life, should bee Gods.

Ans. I deny the consequence. For, that the blessed Angels neuer fell nor neuer shall fall, and that there shall not bee any ende of their euerlasting blessednesse: it cometh not of their vncchaungeable nature (for that is peculiar vnto god alone) but because they bee continually vnderpropped with the power of the vncchaungeable God: which power if it should forsake them (as forsake them it might if God would) then doubtlesse might they not only bee chaunged, but also vtterly banish away and be brought to nothing. And therefore I haue sayde, that the

Why the blessed Angels neuer fell nor neuer shall.

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cause of faultinesse is the willinge inclination of the wil (which was made good in deede, howbeit yet able too bee chaunged) vnto euill. For the saide will was chaungeable, by Gods ordinaunce, who created it so, because y otherwise looke how many vncuageable natures he had made, so many Gods had he made. And chaunged it was at Gods forsaking of it (for too whom is hee bounde) but yet by chaunging it selfe of it owne accord, so as the cause of faultinesse may seeme to bee imputed, rather to forsakinge, than to inforcinge.

An obiection
that God
should be
the author
of euill.

Quest. But if this chaunge happened not without gods foredetermination, verely it may seeme that al this inconuenience is to be fathered vpon him.

Ans. That feloweth not, forasmuche as goes determination to ke not away the will of y first man, & so also neyther his aduise ment or choosing, but only ordered it. For he was chaged by falling vtterly of his owne accord, which thing is to be vnderstoode muche more of the falling of y Angels, whose faultines kept vpon them fro at home, and perhappes y was the cause that moued God to haue pitie vpon

Upon men which fell by the stepping in
of the deuill, & not too haue pitie of the
diuell, and his Angelles.

Quest. But otherwise it could not come
to passe, than god had ordeined shoulde
come to passe.

Ans. I graunt both. For neither were it
reason that y^e said euerlasting ordinance
(wherein I shewed a litle erst, that all
things & euery thing without exceptiō,
are comprehended) shoulde bee shut out
from the chāginge of the cheefe peece of
worke. And to aduouche y^e such maner of
ordinance were changeable, it were a
point of wickednes. Let both of the ther-
fore be most trew. Yet doth it not there-
upon folow, eyther that the faulte is in
God, who (as I said) doth alwayes well
yea euen then also when his instrumēts
offend; or that man is without fault, as
who hath not offended but willingly.
For this necessity where throughe the
thing y^e god had ordeined must needes
come to passe, hath not takē away either
will or happening, but rather hath orde-
red and disposed them: considering that
among the causes of mennes doinges,
euen the cheefest cause is will.

R. iy.

Quest.

Of christen questions

The necessi-
tie inforceth
not mannes
will.

Quest. Your meaning then is that the necessity of choosinge that which God hath ordeyned from the beginninge repugneth not against will. But happening is sayd to bee that which may eyther fall out or not fall out.

Math. 26.

54 56.

Iohn. 13. 11.

18.

Ioh. 19. 36.

Actes. 17. 3.

Ans. Yea and I say moze plainly, y wil-
lingnesse or happening are not taken a-
way by necessity, but by compulsion. As
foz example: It was of necessity y Christ
should die in the age time, and place foze
ordeyned from everlastinge, foze else the
Propheets might haue lyed. And yet if
yee haue an eye too the naturall disposi-
tion of Christes flesh by it selfe, without
the foze determination of God: there is
no doubt but by nature hee might haue
liued longer, and therfoze that in that re-
specte hee dyed by hap. Christes bones
might haue bin broken, if yee looke vpon
the nature of bones by themselves: but
if yee looke vnto Gods ordinaunce, they
coude no moze bee broken, than it is
possible that God should alter his deter-
mination. And therfoze the vchaunge-
able necessitie of Goddes ordinaunce,
doth not take away the happeninge of
the seconde causes, but dispose it. Also it
was

was of necessitye that Chyriste dyed by the ordinance of his father, & yet he died willingly: yea and God forbid that euer we shoulde dye vniwillingly, who notwithstanding must of necessitie dye once. And what moze? God himselfe is moste freely, yea & most willingly good: & yet is it vtterly impossible that he should not bee good. Ergo willingnesse and necessity are not repugnant. For whereas it was of necessity that of two repugnant thinges Adam must choose but the one: although none of them both was within the cōpasse of his owne will: yet surely y^e one of them was set downe in the euerglasting ordinance of God, whiche ordinance was bothe out of Adams will and aboue his will, & yet compelled not his will: but rather forasmutche as his will could not take both of them, it willingly and of it owne accord inclined finally to that part, which the ordinance of god had foreset.

Quest. But surely, that necessitie which is entered in togeather with lust, into mans hart, in suche wise as he cannot but sinne, (according as thou hast declared afore) seemeth too take away happening.

Necessitie
of sinning
excuseth
not sinne.

K.iiii.

An.

Of christen questions

Ans. Although I shoulde graunt it too be so, yet cannot men bee exempted from blame: first because this necessity of sinning wherewith mankind is now ouerwhelmed, cometh not of y Creator, but of y willing inclination of mans naturall will vnto euil, as I saide afoze. And who wil think it strange, y he shoulde be burned, whiche hath willingly cast himselfe into the fyze? Againe, althoughe it bee not of hap but of necessitie, that mā is now caried vnto euill, (considerringe that sith he is corrupted by sin, hee is (as the Apostle saicth) become the bondslau of sin, and so remaineth til he bee set free by y sonne of god) yet notwithstanding, that which he doth, he doth it willingly and vncōstreined. For like as he cannot but doo euill, so also he delighteth not in any other than euill, albeit that the euil lurking sometime vnder the colour of good, do make him take it for good. And therefore not euen this necessitie which was bzought in by willinge fall, taketh awaye the willinge mouing of the will. Which thing being graūted, it foloweth that man is verely the cause of sin, inasmuch as although he sin of necessiti, yet hee

Rom. 7. 14.

Iohn. 8. 36.

Rom. 8. 7.

hee sinneeth willingly. And yet say I not
 that happeninge is taken away by this
 necessity nother. For although that in
 mā which is hild bound vnder necessity
 of sinninge, and is not yet regenerated,
 there remaineth nowe no deliberating
 whether hee may chouse the true good, or
 the euill, as there was in mans nature
 afore his fall: yet notwithstanding there
 remayneth a deliberating betwæen euill
 and euill. For where the case standeth
 not vppon choyse of this or that, there is
 no deliberating or debating. Now then,
 euen the headiest and hastiest men that
 bee, doo deliberate: but neither can they
 vnderstand any thinge, nor thinke anye
 thing, and therfore much lesse deliberat
 of any thing but either to straying from
 y good, or else plainly against their con-
 science: ergo al their deliberating is bu-
 sied aboute the choosinge betwæne two
 evils or moe. And their pferreing of
 the one or the other, cometh altogether
 by hap as in respect of their own volun-
 tary will, which happening y vchang-
 able ordinaunce of God dooth no more
 take away now in men corrupted, than
 it tooke it away in oulde time in man-
 kinde

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kinde vncorrupted.

The conclus-
sion of the
discourse cō-
cerning pro-
vidence.

Quest. The sum then of the thinges which thou
hast spoken cōcerning providence is this:
that nothing in the whole world commeth
to passe against Goddes wil or without his
knowledge (that is to say, rashly & casually
but altogether in such wise as God himself
hath ordeyned them from everlasting, dis-
posing all the mean causes most mightely
and effectually, so as they be caried on too
their appoynted ende of necessity as in re-
specte of his ordinance: and yet that hee is
not an author or allower of any euill, bee-
cause hee dealeth alwayes most rightfully,
with what instruments soeuer hee execute
his woorke.

Ans. So it is.

Of fathering
euill vppon
god.

Quest. This is yet againe the thinge that
troubleth mee. For although I se that god
worketh rightfully by the euill sorte: yet
notwithstanding, if all and euery thing bee
done by Gods eternal ordinance, so as no-
thing at al may be excluded: then it remain-
eth that the euill doinges of the euill per-
sons, euen in respect that they be euill, are
not exempted frō Gods ordinance, which
thing meethinks cannot bee sayd without
wicked-

wickednesse.

Ans. Needes must hee be soze troubled & to no purpose which laboꝛeth to cōpꝛehend gods wisdom within the bounds of his owne reason. For I pray you, if you would goe about to contayne the whole Ocean in a drinking Cup, what should you else doe but onely lose your labour, & bee counted a foole for so doing? And yet moze tollerable (though not too be talkt of) is the pꝛopozcioninge beetwene the maine sea and the least cup that can bee, than betwēn gods wisdom, and the foolishnesse of mans most corrupt wit. Nevertheless, I suppose that this which y^e obiectedst may also be fitly answered vnto. Therfoze I graūt thee even this also, that the euill workes of euill men, even in that they bee euill in respecte of themselves, are not done against Gods will or without his knowledge: for were it so, then shoulde cyther Godlesnesse or else Epicurishnesse folow of necessity. But I say further, that if thou haue an eye too Goddes ordinaunce: the very euill it selfe hath a respecte of goodnesse, althoughe, it bee euill in it selfe, so as
this

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this Paradox of Austins is very true
namelye that it is good also that there
shoulde bee evils, too the ende that God
should not suffer evils to bee: and truely
in not suffering: hee is not vnwillinge,
but willinge.

God willeth
none iniqui-
tie.

Quest. What then? shall wee say that God
willeth iniquity?

Ans. God forbid for it is the horriblest of
all blasphemies to say so. But stay thy
self awhile I beseech thee, that I may ex-
pounde that which I haue sayd so truely
and godlily as it cannot bee denyde, but
God must also be auouched not to be the
Judge of the world. The name of *Will*
is taken sometime in the largest signi-
fication, for that which god ordaineth or
appoynteth. In which signification wee
must vtterly say, either y god willeth al
things, (y is to say that nothing cometh
to passe which God will not haue done:)
or that God is not almighty, if neuer so
small a thing come to pas which he wold
not haue dun: or els y god regardeth not
all thinges, if any thing come to passe hee
cares not how. And sometime by y name
of *Will* there is ment onely that which
liketh him beecause it is good of it owne
nature.

nature: and after this manner the faithful onely are sayd too obey God and too execute his will, because y^e in this sence God is sayde too will (that is to say too allowe and excepte) onely that which is good, and not too will iniquity. Which wil of his is vttered fully vnto vs in his lawe: but his other will is not so, but in part. For who knoweth what shal befall but this one day? And nothing shall befall but that which God hath from eueralastinge both willed and ordeyned to befall.

Psal. 5. 4.

Quest. Can God bee thought too haue willed or ordeyned anye thinge which hee misliketh, and so consequently whiche is euill?

How God willetth or nor willetth euill.

Ans. Truly it must nedes bee confessed, that whatsoeuer god hath ordeined, it is ordeined altogether willingly: but euen herein also appeereth rightly his infinit wisdome, that with him euen the darknes hath a respect of light, (yea and that in such wise, as it neuertheles both is & continueth darknesse still) that is to say, it is good that there should be also some euill: because god findeth the reason how it may come to pas, that the thing which

both

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both is and contineweth euill still of it owne nature, may neuerthelesse haue a respect of goodnes befoze him, and howe the thinge that is against his will, (y is to say, whiche of it owne nature is vnrightuous, & therfoze pleaseth not God) may not come to passe without his wil, that is to say, without his ordinance. As fo: examples sake. That God saueh his elect by redemption freely geuen in his sonne Christe, it is too his owne exceedinge greate glory, whiche otherwise should not haue shone forth. But man should haue needed redēptiō from sinne and death, except there had beene sinne and death: Ergo in respect of Goddes ordinance it was good that sinne and death should enter into the worlde. And yet the same sinne, both is and contineweth so sinfull of it owne nature, as amendes coulde not bee made fo: it, but by most terrible punishment. Agayne wee recouer mutche moze in Christ, thā we went in Adam: Ergo Adams fall was the best and profitablest thinge that coulde be fo: vs, as in respecte of God, who by this wonderfull meane prepareth a kingdome of everlastinge glory

Rom. 5. 15.

glozy for vs in Chyriste: & yet this fall is
 so euill of it owne nature, that euen we
 that beleue and are iustified, doo feelee
 many misteries & mischaunces whiche
 spryng of it, euen too the death. Also it
 is greatly to the glozy of god, y he shew
 eth hymselfe a mooste soze punisher of all
 sinne. But if there had beene no sinne
 there had bin no gap opē for this iudge
 ment to come in at: Ergo in respecte of
 gods ordinaunce, it was good that there
 shoulde bee sin, and that the same shoulde
 after ward bee spzed. abzode, too bee pun
 nished with euerlasting paines in the
 Deuilles and in all that bee set without
 Chyrist. Also Saint Peter sayeth, It is the
 will of God, (that is to say it is his ordi
 dinaunce) that when wee do well, wee
 shoulde bee misintreated. But hee that
 dooth well, cannot be hurt but by sinne:
 Ergo in respecte of God that willet it,
 (that is to say whiche ordayneth it) it is
 good that there shoulde bee periecutozs
 of the Churche, whome notwithstanding
 hee iustly punisheth afterwarde
 mooste seuerely as offenders agaynst
 his will, that is to say as doers agaynst
 that

1. Pet. 3. 17

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that which hee alloweth. Therefore euen by the expresse words of 8 Apostles, the thing that is agaynst Gods will (that is too say against that which hee alloweth and commaundeth) commeth not to pas without his will, that is to say without his ordinance; and yet can it not therefore be sayd, that god is contrary to himselfe, or that hee willethe iniquitie: accordinge as Austin doth rightly conclude against Julian, out of the word of God.

Of sufferance
& willing-
nesse.

Quest. Therefore it seemeth right that sufferance should be distinguished from willingnesse.

Ans. What I deeme meete to be thought of this distinction, I haue spoken a litle afore. Truly if sufferance bee matched against Will, that is to say against ordinance: such ouersetting is not only false but also foolish and fond, considering that euen in such actions as are not of free choyse by themselves, (as for example, when Marchantmen that be in daunger doo caste out their goods, and generally as often as menne choyse the lesse euill too auoyde the greater inconuenience) euen the heathen menne acknowledged free will too beare sway. But if Sufferance

rance be matched against willingnesse,
that is to wit against that which God is
willing withal, as well liked and accep-
ted of him by it self & of it owne nature:
so as the thing that is good of it self may
bee matched against that which is good
but by well fallinge out, and which hath
some respect of good in it, not of it owne
nature, but in respect of the ende that it
is guyded vnto by God, thzough whose
incomprehenfible wisedome, euen the
darknes doth seruire vnto the light: the
truelly I admit it, so that this also be ad-
ded to it, namely that the same is not a
vaine and ydle sufferance (as a number
dreame) but a most workfull, and yet ne-
uerthelesse a most rightfull sufferance,
for the better vnderstanding wherof, take
the matter in fewe woordes too stande
thus. I thinke thou wilt not say that
a iudge is but as an idle looker on, when
vpon the hearing of a transgressors case
hee deliuereth him to the Shreefe to bee
put too this kinde of punishmente or
that. For surely the Shreefe doth not so
much put him too death, as hee is the
instrumente of the Iudge that putteth
him too death: so as if any cruelty bee
extended

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that which hee alloweth. Therefore euen by the expresse words of y^e Apostles, the thing that is agaynst Gods will (that is too say against that which hee alloweth and commaundeth) commeth not to pas without his will, that is to say without his ordinance: and yet can it not therefore be sayd, that god is contrary to himselfe, or that hee willethe iniquitie: accordinge as Austin doth rightly conclude against Julian, out of the word of God.

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nesse.

Quest. Therefore it seemeth right that sufferance should be distinguished from willingnesse.

Ans. What I deeme meete to be thought of this distinction, I haue spoken a litle afoze. Truly if sufferance bee matched against Will, that is to say against ordinance: such ouersetting is not only false but also foolish and fond, considering that euen in such actions as are not of free choyse by themselves, (as for example, when Marchantmen that be in daunger doo caste out their goods, and generally as often as menne choyse the lesse euill too auoyde the greater inconuenience) euen the heathen menne acknowledged free will too beare sway. But if Sufferance

rance be matched against willingnesse,
that is to wit against that which God is
willing withal, as well liked and accep-
ted of him by it self & of it owne nature:
so as the thing that is good of it self may
bee matched against that which is good
but by well fallinge out, and which hath
some respect of good in it, not of it owne
nature, but in respect of the ende that it
is guyded vnto by God, thzough whose
incomprehenfible wisedome, even the
darknes doth seruiue vnto the light: the
truelly I admit it, so that this also be ad-
ded to it, namely that the same is not a
vaine and ydle sufferance (as a number
dreame) but a most workfule, and yet ne-
uerthelesse a most rightfull sufferance,
for the better vnderstanding wherof, take
the matter in fewe woordes too stande
thus. I thinke thou wilt not say that
a iudge is but as an idle looker on, when
vpon the hearing of a transgressors case
hee deliuereth him to the Shreefe to bee
put too this kinde of punishmente or
that. For surely the Shreefe doth not so
much put him too death, as hee is the
instrumente of the Iudge that putteth
him too death: so as if any cruelty bee
extended

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extended in that behalfe by the sentence of the iudge, the same may be imputed not so muche to the executioner, as to the iudge that commaunded him.

Obiecti-
on
ainst the
resaid al-
legations.

Quest. I graunt all this. But how many vnlikelyhoodes be there betweene these & the thinges that we intreate of?

Ans. I confesse that. For else there should be no difference or at least wise very small betweene a like thing and a same thing. Nevertheless I would haue thee reckon by at least wise y^e chiefe of them, that I may answer to the one by one.

Quest. In the sentence of Iudges there goeth tryall before: but in these thinges whereof you intreate, there is oftentimes no such thing perceiued.

Ans. How many thinges are done iniustly by the magistrates of this world, y^e trial whereof is not seene of their subiects? And wilt thou attribute lesse vnto God, who sercheth thoroughly all thinges y^e lye hyd euen in the bottoms of mens hearts, as well past as to come?

Quest.

The Shrieve doth nothings but by commission receiued. But where haue the wicked men receiued any such commaundement as to kil one another, or to hurt good men

Ans.

An. In this thou art deceined, y^e whatsoeuer god appointed to be dun, thou imaginst him to giue knowledge of it with some loude voice, vnto the whole seruice hee purposeth to vse in the dminge of it. But experience it self teacheth, that y^e is not alwayes trew in neither of both the cases: that is too say whither he haue determined to vse mercy or to vse iustice: no not euen then when hee vseth instrumentes that haue vnderstanding. For who douteth but that *Pharao* was ordeined of God to intertayne *Ioseph*, and too prepare harborow for his Church? And yet he receiued no sutch comaundement outwardlye, no no so much as thought of any sutch thinge in himselfe. Neuertheless that was ordeyned of God, and the couert motion of *Pharao*s hart tended too the executing of that which the lord had ordeyned. That the *Chaldies* were ordeyned to punishe the euill *Israclites* & to nurture the good, the *Prophettes* had foretold it a thousand times, yea and that in such wise, as *Nabuchadonizer* had receiued expresse commaundement concerninge the same thing: in so much as the Lord doth also call him his seruant.

Gen. 45. 8.

Psal. 105. 17

Iere. 25. 26

Of christen questions.

Ezechi. 21.

2. & c.

Exod. 7. 18.

Prou. 16. 33.

Difference
betweene
the good in-
strumentes
& the bad in
executing
Gods Will.

Yet did not the lord commaund the Chal-
dies any suche thing by name: but (as
Ezechiell wyrteth,) geeuing ouer y^e kings
hart partly to Sathā and to his South-
sayers, and partly to his owne lustes, he
inclined him of his owne sway to per-
forme that which God had determined.
How much more must wee beleue the
same to be done, as oft as the lord vseth
the things that want reason, or also that
be vtterly without life, as his execution-
ners: For so did he call y^e Flies, Frogs
Gressehoppers, Hayle, and death too pu-
nished Pharaoh. So also saith the wisest of
all men, that euen the very Lottes fall
not out at aduenture. For all thinges
serue by a secret motion, to execute gods
ordināces. But this difference there is,
that the good instrumentes do nothinge
but through faith, (that is to say vpon as-
surāce that they be called to that which
they doo,) and with a minde settled too
obey. But as for the euill instruments,
forasmuche as they bee led with a blind
baynde by Sathan & their owne lustes,
and haue an eye too nothinge lesse than
to the obeying of God, against whose ex-
presse woord they eyther know or ought
to

to know that all their intents and purposes, doo fight : therfoze they serue not the Lorde, although God doo secretly vse the trauell of them, euen agaynst theyr willes, in such wise as they doo not any thinge els, than that which the wonderfull woꝝkemaister himselfe hath ordeyned.

Quest. Then let vs stay here concerninge Gods eternall prouidence, from the which I see not that any thing at all may bee excepted : and let vs (if it please you) proceed to predestination, which I would first and formeſt haue described vnto mee.

Ans. Predestination being considered in generall, is nothinge else but the same thing that we haue called gods determination or ordinance, howbeit as hauing regard to the ende or woꝝke of the very ordinance. For there is nothinge which the wise creature of all thinges, (who doubtlesse hath neyther made any thing vnadvisedlye, nor can bee deceyued or alter his purpose,) hath not ordeyned both too myddle endes, and specialllye too some one bittermoste poynte of all. But custome hath wonne, that predestination is considered cheefely in the go-

What predestination
is.

Of christen questions

erning of mankinde. Thus therefore
do I describe it. I say it is Gods euer-
lasting & vncchangeable ordinaunce, go-
ing in order beefore all the causes of sal-
uation and damnation, wherby god hath
determined too bee glorified, in some by
sauing them of his owne mere grace in
Christe, and in other some by dampning
thē thzough his rightfull iustice in Adam
and in themselues. And after the custom
of the scripture, we call the former sort
the vessels of glory and the electe or cho-
sen, that is to say selke appoynted to sal-
uation, from beefore all worldees thzough
mercy, and the other sorte we cal repro-
bates or castawayes, and vessels of
wzath, that is to say appoynted likewise
too rightfull dampnation from euerlas-
tinge: eyther of both, whiche God hath
knowne seuerally from time without
beginning.

Quest.

wordly &
scrupu-
ous dout.

But it is a harde case too saye, that
there bee some fore appoynted too dam-
nation, and therefore thou knowest that
many referre the woorde Predestination
onely too the chosen, and that they saye
rather that the Reprobates are foreknowē.

Ans.

Ans.

I know what that meaneth. Many were afrayd least they should make god the cause of the destruction of the reprobates, and also report him too bee cruel, if they should contesse that the reprobate also are predestinated of God. But they needed too haue feared none of both, as shalbe shewed in due place. Agayne, that is but a fonde startinghole. For if foreknowledge (as they call it) cary the force of a cause, no lesse than predestination doth: the say they that which they would not say. But if it haue not: the may they also say y^e God is not the cause of the saluatiō of them that be predestinated. For why? The Apostle in reckeninge by the causes of the saluation of the chosen, setteth downe *πρόγνωσις* (which these men interpret *foreknowledge*) in y^e first place. Yea and Luke setteth downe the same foreknowledge as the grounde worke of our redemption. Rightly therefore doth *Austin* acknowledge predestination on both sides, although hee do now and then shole out the predestinate sorte from the foreknownen. But let vs away with this strife aboute termes. My meaninge

Rom. 8. 19.

Actes. 2. 23.

Augustine de
Ciuil. Dei.
Lib. 19. ca. 18.

L iiii

was

Of christen questions

Two sorts of
predestina-
tion.

The answer
to the doute
or objection
last afore
named.

was only too shew that I had don aright
in setting down predestination for a ge-
neral terme, wherof there bee two par-
ticular sortes, which notwithstandinge
doo meete togeather (and that is a thing
in especially to bee marked) no lesse in
the ende, than in the head and originall
beginning. For the headspring of them
both is the ordinaunce of God. And both
the wayes (which are as it were cut out
from this head,) doo meete again in the
vttermoſt poynt, that is too witte in the
gloꝝy of God. These thinges being set
down, too the end I may answer to that
exception of thine, namely that it see-
meth a hard case, y there should bee som
predestinated vnto death: I say y these
thinges insewing, seeme vnto me much
harder. Namely y god shoulde not haue
fozepurposed som certain end with him-
self in creating men, hoir be it that (euen
as the vnwiseſt wooꝝkeman of them all
doo rightly witnesse) the end is the first
thing in the intent of y dooer. That god
in creating men purposed an end to him-
selfe, whiche afterwarde should fal out
incertainly, that is too wit in such sorte,
as it should rest in y power of the clay &
not

not in the power of the potter, too make the thing come to passe or not to come to passe which the workmaister had purposed. That god knowinge y^e will of his owne hādye work, should alter his owne purpose, so that wheras he had determined to saue all in Chyiste, yet notwithstanding hee should alter his mind and destroy all such as would not incline to that purpose. For al these things (say I) do of necessity folow their opiniō, which uphold that such as perish, do perish contrary to Gods appoyntment. And leaſt wee may ſeeme too wander without our liſtes, that is to ſay, not to deale by only conſequences of reaſon: firſt I ſay that all opinions whiche ſtrive agaynſt the iuſt p^{ro}portion of faith (of whiche ſorte this muſt nedes bee one, the graunting whereof is accompanied with ſo many wicked thinges) are plucked in peeces by the holy Scriptures. Secōdly I ſay, that as oft as the ſcripture maketh mention of the p^{re}deſtination of the choſen ſorte: ſo often is the p^{re}deſtinatiō of the Reprobates conſy^{rm}ed likewise, in as muche as the cauſe it ſelfe requireth, y^e whereas ſome bee choſe vntoo life, the residue

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residue we must bee vnderstode too be appointed vnto death. Furthermore seeing that the vessels of glory bee said too
Rom. 9.22. bee predestinated too glory: the ouersetting of flat contraries doth vtterly require, that wee should cōster the vessels of wrath to bee such as are predestinated vnto death.
23.

Another objection vpon a distinction of termes.
Quest. But here it is noted, that when the Apostle intreateth of the vessels of glory he vseth a woord that importeth doing: and when hee speaketh of the vessels of wrath, he vseth a woorde that importeth suffering.

Ans. I graunt that if it be demaunded of the middle causes whereby the vessels of wrath are caried to the wrath that is appointed for them, they themselves are the only cause of theyr owne damnation. But truly this distruction is toyish. For
Acts. 13.48. Luke, intreating of the elect, vseth a participle of the passive voyce, saying, as many as were ordained to everlasting life. What was that of themselves, and not rather of the mere grace of god? Besides this it is nothing to the matter. For we intreat not of saluation or damnation: but of the ordinance to Saluation or
damnation.

damnation, which disposeth & ordereth the very causes of executing the & therefore in no wise hangeth vpon them, for that is altogether aboue the skies as y^e old prouerb saith. To be short, whether is it harder to say y^e some be predestinated to damnation, than to say y^e they bee registred to dānatiō long a goe as saint Iude speaketh, or to say y^e they be appointed to wrath, as Paule speaketh. Lastly, I said not y^e the damnation of the reprobates is the ende y^e god purposed vpon in his fore ordinance: but his owne glory. Neither also did I simply say y^e the Reprobates were appointed to damnation: but I saide they were ordeined to Just damnatiō: shewing thereby y^e although no man be damned but such as the lord hath ordayned to damnation, (for otherwise the aforesaide blasphemies that I spake of would follow of necessity): yet are none damned but such as are found to haue in themselves iust causes of dānatiō. What falsnes the or what roughnes hath my foresaid saying in it.

Quest. You seeme to be disproued by this 1. tim. 2. 4. saying, God will haue almen saued, and by such otherlike vniuersals sentences.

Ans.

Iude. 4.
1. Thes. 5. 9.

1. tim. 2. 4.

Of christen questions

The right
vnderstan-
ding of all
generall or
indefinite
proportions
concerning
prouidence
and predesti-
nation.

Math. 4. 23.

John. 6. 40.

An. Then say thou that some bee damp-
ned whither God will or no, or else con-
fesse that the sayd text must bee taken o-
therwise: which thing the promises also
doo shew: namely (which thing euen the
scholmen themselves haue espied) y^e ther-
by must be ment, not y^e particulars of al
kindes, but al kindes of particulars, & to
speake moze plainly, so as it may be, not
an vniuersall but an indefinite proposi-
tion, which ought to be interpreted thus
rather: that is to wit, that god will haue
any manner of men too bee saued, which
self kinde of speech Mathew vseth when
he sayth, that the Lorde healed all sick-
nesses and diseases, that is to say al sorts
or kindes of diseases, accordinge as both
Latinmen and Englishmen doo nowe
and then speake. For I praye you dare
any manne say, that God will haue all
men saued, yea euen though he they con-
tinewe in vnbelcefe too the verry laste
gaspe? Truly no. For if it bee the fa-
thers will, that hee which beleeueth in
the Sonne shoulde not perishe: it folo-
weth that it is his will also, that which
beleeueth not in the Sonne, shoulde per-
rishe. And therfoze those two things,
namely

namely Too bee saued, and too come to the knowledge of the truth, muste bee yoked together, so as it may bee vnderstoode, that God will haue those onely to bee saued, whom he vouchsaueth to cum to the knowledge of the truth. But faith which is this trew knowledge lyghteth neyther vpon al men, no yet vpon the runner or willer (as the Apostle witnesseth) but commeth of Gods mercy, and lyghteth vpon them only whiche (as Luke sayth) are ordeined to euerlastinge life, and whose harts (as the same Luke witnesseth) God openeth so as they take heede to his word. Then must we vnderstand, that gods p̄destination extendeth to al sortes of men, that is to wit both Iewes and Gentiles, p̄uate persons and magistrates, men and women, olde men and yongmen, slaues & Gentlemen, sutch as be guilty of many sinnes and sutch as be guilty of fewer sinnes. For these onely & sutch other like, are the circumstances that are included in the foresaid sentēce.

Quest. Will you then make election to be particular?

Ans. And I would fayne knowe if the man bee in his ryght wyttes, that imagineth

Eph. 2.8.

1. Thes. 2. 3.

Rom. 9. 16.

Acts. 13. 48.

Acts. 16. 14.

Election

must needs

bee particu

lar.

Of christen questions

Imagineth Election to bee vniuersall. For truely hee that taketh al, maketh no choyce: and hee that chooseth a thing out fro two other things or mo, must needs bee sayd to refuse or forsake the thinges that hee chooseth not.

Quest. But surely the calling and promise are vniuersall.

Without any
peremptory
or precise
excepting
of any per-
sons.

Ans. Understande them too bee indefi-
nite (yea and that, in respecte of certayn
circumstances of which I haue spoken)
and thou shalt thinke the rightyer. And
so altogether are those things also too be
taken which diuerse lerned men of our
time haue writtē about this controuer-
sy. Or else see, how very reason of ne-
cessity confuteth that vniuersall calling.
For if yee meane it of the calling by the
preaching of the woordes: it is not true
that all menne are, or euer were, yea or
euer shalbee called so seuerally hereaf-
ter. For how many haue dyed, doo dye
& shall die, before they haue hard aught
at all of this woord? But if ye take it too
be ment of the other calling which hath
a much larger scope, namely of the bee-
holding of nature wherby is understode
that which may bee knowne of god: not
euen

Rom. 1. 19.

ent this nother is so vniuersally true as that it comprehendeth euery senerall person. For how many haue died, & daily doe die in sutch age as is vtterly unfit for that contemplation? There can not no; may not any calling, and muchlesse any election bee warranted to bee vniuersall, but onely too bee indefinite: and that must also be only with an exclusion of these certein circūstaunces aforesaid.

Quest. But what if wee say, that all men are called vniuersally to saluation vnder condition, that they belecue: and therefore that saluatiō is offered vniuersally as in respect of God which calleth, and that the faulte why this calling is not vniuersally of effect is not in God, but in the stubbornnes of the vnbeleuers which refuse the good turn that is offred them?

Ans. This doubtlesse is true in some respect. For no doubt but the stubbornnes of the vnbeleuers, is the thinge that disappointeth the application & efficacy of the promises that he offered. No doubt also but calling hath a larger scope than election. But yet your supposals are neither truly ynough no; fitly enough spoken. For first wee haue shewed that not
euen

Stubbornnes
is the let of
the effectual
working of
gods prom
ises.

Mat. 20. 16.

Of christen questions

Conditio of
belceunge.

euē the outward calling, (whither yee looke to that which is natural or to that which is done by the worde of the Gospell) pertayneth too euery seuerall person. Wherefore as touching those that wee speake of, there is found in them no stubboznesse against the Gospell, but onely originall corruption, which notwithstanding is euē of it self alone sufficient to damne the reprobates. Besides this, although the condition of belæuing bee annexed: yet doth not the ordinance hang vpon that, but rather that hangeth vpon the ordinance, as which goeth in order before all other inferiour causes.

Absurdities
folowig vpon
the fore-
said questio.

Else, see how false and vnreasonable thinges insue. For it will folow that God in deuising with himselfe, did firste set beefore him his whole worke as already finished, and that according as hee saw his worke should be disposed of it selfe and not by him that made it, hee should therupon take occasion too determine, that is too say, too appoynt eyther too saluatiō or damnation. Or if yee like better that god himselfe was vncertaine how the performing or not performinge of the condition woulde fall out:

Then

Then must it be concluded, that Gods ordinance hangeth in suspence, and that the determination of the case (as *Austin* trimly sayeth) is not in the power of the potter, but of the clay. And hereupon will bee grounded another false opiniō: namely, that faith hath not his beginning of God, but of the will of man, if it bee so that Gods foresight gaue him cause too determin vpon his choise. Neither is it to the purpose to object, that faith is not forescene forasmuch as it is a gift of god y commeth in by the way: but that corruption and vnbeleefe are forescene, which are naturall in man after his fall. For the reason of the contraries requirereth in any case, y loke in what degree faith is placed in the ordinance of Election: enē in the same degree must faithlesnesse or vnbeleefe bee placed in the ordinance of reprobation. Wherefore if yee make faith foreknowen, too bee the cause of the ordinance of election (which is viterly a poynte of a *Delagian* and therefore repealed by *Austin*) you must needes deeme the same also of vnbeleefe in the contrary ordinance of reprobation. And on the othersyde, if yee submit

¶

faith

The nature
of contraries
in reasoning.

Of christen questions

Eccl. 13. 9.

this saying of the Prophet, thy destruction O Israell commeth of thy selfe. And of this ordinance of choosinge some men to bee saued by grace, and of refusing of the some too bee damned through their own sinnes, we know none other cause but this one, namely that the Lord, who is both incomparably mercifull and incomparably rightfull, will bee glorified in that wise. He that holdes not himselfe contented with this, for asmuch as hee seeketh some hygher thyng and some rightfuller thinge than Gods will: hee is worthely reprobued by the Apostle for a brabler.

A right popishe and worldly objection.

Quest. Ergo God hateth some, not for their sinnes sake, but because hee listeth so too doo.

The difference betwene hating and ordeining to iust hatred.

An. This is a slanderous obiection. For it is certeine that God hateth no man but for sinne: for otherwise he had hated his own worke. But it is one thing to hate, and another thing to ordeine one to iust hatred. For the cause of y^e hatred is manifest, namely euen sinne: but why God appoynteth who hee listeth vnto iust hatred, though the cause bee hid from vs, (sauinge too the ende hee may bee glorified)

ned) yet cannot it not bee vnrighteous,
consideringe that the will of God is the
only rule of rightfulness. For if we speak
of this soueraine will of God, which or-
dereth & disposeth the causes of al things
we must not say that a thinge ought too
be rightfull before God should wil it: but
contrariwise, that God muste first will
the thinge befoze it can bee rightfull:
which who so considereth not, shall rea-
son but confusedly of this matter.

Quest. But yet for all this, God seemeth to
bee a regarder of persons if hee yeelde not
alike vnto all that haue done alike. For in
this poimete all men are like, that they bee
corrupted by nature spred into them from
Adam.

Whether
there be any
accepting of
persons
with God.

Ans. Say truly, it foloweth not of neces-
sitye that whosoener yeeldeth not alyke
vnto like, shoulde bee an accepter of per-
sons: but hee onely which yeeldeth not a-
lyke vnto like, because hee is partialllye
moued by some circumstaunces that ac-
company the persō it self: as if two men
were offenders alike, & the iudge should
acquite the one of thē bicause he is rich,
or his kinsman, or his cuntriman. For
these be the persons that may not be re-

garded of him that wil iudge vncorruptly. But I pray you, let vs put the case, yf two men bee indettred vnto you, both in like some, and both vpon like conditiōs. Now if of your liberality you forgiue the one his det, & exacte the other mans det according too extremity of law: shall there bee any acceptinge of persons in this behalfe? What if some souereyne hauing a cupple that offende alyke, doo of his mere grace pardon the one mans offence, and punish the other according to his desertes, shall there bee any parciality in the matter? Nay truely, if there bee any fault in such dealinge, it is not towarde him that is punished, but towarde him yf is bozn withall, and that is but a gentle fault. Muchlesse therfore can any parciality or regarde of persons be deemed to be in yf case which we haue now in hand, consideringe how God acquiteth not the elect, but by the imputation of christs satisfaction: & if any thing may be called in questiō as scarce indifferent in this behalf, me may seme to cawill rather vpon the mercy towarde the elect, thā vpon yf rightfule rigoz towarde the castawaies. Finally to what ende is all

all this? For in order of causes, gods ordinance goeth befoze the very creation of mankind: vnlesse thou wilt make God so vnwise a workmen, as too create mankind befoze he had determined with himself, to what end he would make him.

And what could hee see in the that as yet had no being, wherby he might be moued to determine this or that concerning them? Therfoze this discourse also perteineth not to the ordinance, but to y^e execution of y^e ordinance: wherin notwithstanding (as I said euē now) ther can no partiality or accepting of persons be found.

Quest. Dost thou not then by the terme Lump (which the apostle Paule vseth) vnderstande the created and corrupted mankind, whereout of God ordineth some to honour and some to dishonour?

Rom. 9. 21;

Ans. There is no doute but God taketh both y^e sorts out of the same lump, ordaining them to contrary endes. Yet doo I say and playnely auouch, that Paule in the same similitude, mounteth by to the said souerain ordinance wherunto euen the very creation of mankind is submitted in order of causes, and therfoze much lesse dooth the Apostle put the forescene

How God shapeth both the chosen & the reprobate out of one lump.

Of christen questions

corruption of mankinde befoze it. For
firſte by the terme *Lump*, there is many-
feſtly betokened a ſubſtance as yet vn-
ſhapen, and onely prepared to worke
vppon afterwarde. Againe in likening
God to a Potter, and mankinde to a
lumpe of clay whereof veſſels are to bee
made afterwarde, out of all doubt the
Apoſtle betokeneth the firſte creation of
men. Furthermoze hee ſhoulde ſpeake
vnproperly, to ſay, that veſſels of wrath
are made of that lumpe. For if that
lumpe betokened men corrupted: then
were they veſſels of diſhonour already,
and the potter ſhoulde not bee ſaide to
make them, other than ſuch as they had
made them ſelues already.

Finally ſo ſhoulde the cauſe as wel of
the ordinance of Reprobation, as of the
execution of the ſame ordinance (that is
to wit of the damnation of the Repro-
bate) bee manifeſt: ſo men ſhould ſee,
it were corruption. But why ſhould
the Apoſtle mount vp to that ſecret wil
of God which is rather to bee honored
than ſearched, if he had ſo ready an an-
ſwere at hande, ſpecially which might
carry alikelyhood of truth with it even in
the

the reason of man?

Quest. Truly thou compellest mee to agree vnto thee euen in this poynt also. But yet this is another thing that troubleth mee. If this ordinaunce be of necessity and vnchaungeable, as it is indeede? to what purpose doo men disquiet them selues? for whether they doo well, they must neuerthelesse perishe if they be ordeyned to damnation: or whither they doo ill, they shalbe saued if they bee ordeined to life.

The wilful
& vnreason-
able obiection of the
worldlinges.

Quest. Certainly it is a fond objection, to surmize that thing which neuer shall noz can come to passe. For from whence comes Repentance and the frutes thereof? Truly euen from regeneration thorough the spirit of Christ taken hold on by fayth: But true faith is geuen to the chosen sorte onely: Ergo onely the elect doo repent and geue themselves to good woorkes. The rest haue not so much as the will to thinke any thing aright, and much lesse too doo it, considering that to will aright and too doo aright cometh of gods grace, which is peculiar only to the chosen. And therfore as sonde also is the saying of them, which holde opinion that

Of christen questions

Ro. 8. 14.

*Enimw oit
colleatv 35
-ondo, oldan
adi lo non
-agailbiovv*

**Nedes must
the repro-
bates perish
and the cause
thereof.**

that they shalbe saved if they be chosen,
what kinde of life soever they give them-
selues vnto. For as many as bee chosen
are the children of God, but if they bee
Gods children, then also (as the Apostle
sayth) they bee led by Gods Spirite. And
therfore the electe truely cannot perishe:
(for then should gods ordinance faile, or
else at leastwise God should bee change-
able,) but like as they cannot perishe, so
also are they in their selsonable time in-
dewed with sayth, & ingrafted in Christ
in whom finally they be iustified, sancti-
fied, and glozified.

Quest. But yet must they needs perish that
are ordeyned to damnation.

Ans.

I graunt: but yet it is because they
bee sinners. For euermore between the
ordinance and the execution of the ordi-
nance there steppeth in sinne, which wil
stoppe the mouthes of any men bee they
neuer so captious. For what is more
rightfull, than that God should punish
sinne? And too whom is he bound too
shewe mercye? Therefore I am not
wonte too maruell that any man pery-
sheth, but rather I maruell that Goddes
good,

goodnesse can bee so great, as that all doe not perish.

Quest.

Because thou hast so often distinguished the middle causes from the ordinance that disposeth them: I woulde also haue them reherſed on eyther part.

Anſ.

Forasmuch as God (as it may bee perceiued by the falling out of thinges) had determined from euerlasting, to set forth his glory chiefly in mankind, which glorye consisteth partely in extendinge mercy, and partly in extendinge hatred against sin: hee created man sound both within and without, & indued him with right vnderstanding and will, but yet he made him changeable. For he himselſe being singularly good, could not create and will any euill: and yet excepte euill had entred into the world, there had bin no roome neither for mercy, nor for iustice. Man therfore being changeable, brought himselſe and all that should bee borne of him in bondage of sinne and of Gods wrath, willingly & altogether by missehap as in respect of the beginninge that sticke in man himselſe, that is too say

The middle causes betweene the ordinance of predestination and the end of it.

Of christen questions

say in respect of his own will, albeit that it were of necessity if yee consider Gods ordinance and the sequels of the matter, from thenceforth the Lord, (accordinge as he had determined from everlasting) bringinge forth now some & then some, doth so leade them forth to their appointed endes too bee glorified in them on eyther side: that of them in who he will haue his glory to appeere by their saluation: some hee remoueth out of hand too eternall life as freely comprised within his conenant: and othersome (whome it pleaseth him too haue too continue longer in this life,) he calleth by the effect of all woorde of the Gospel, sometime earlyer and sometime later, at what time he listeth, and graffeth them into Christ, in whom he iustificeth them, sanctifieth the, & finally rewardeth them with eternall life. And as for y residue which are appointed too his rightfull vengeance (for to whom is he better?) either he destroyeth them out of hande, or else patiently giuynge them respite (that they may not bee altogeather without taste of his goodness) either he vouchsaueth not to call the at al, or he calles them no further but to make

Rom. 8.28.
&c.

Rom. 11.35.

Rom. 9.22.

make them the more vnercusable. Hereupon it cometh to passe, that being left vp too their owne lustes, they harden themselves, vntil they haue filled vp the full measure of wickednes, and then they passe away vnto iudgement. In what wise these causes of the dampnation of the reprobates, doo come to pas besides the ordinance of God who forsaketh the reprobates, and deliuereth them vp too Satan and too themselves: as that the whole blame doth notwithstanding stick altogether in themselves, I haue shewed already in deui place.

Quest. Then must the vessels of mercy prayse the Lorde, & the vessels of wrathe blame themselves. But whither may I flee for succour in the perilous temptation of particular election

Ans. Vnto the effectes wherby the spirituall life is certainly discerned, and so consequently our electiō, like as the lyfe of the body is perceiued by feelinge and moving. For wee that wallow as yet in the puddle of this worlde, are not able too lyfte vp our selues vnto that souerayne lyght, excepte wee mounte vp by those steppes whereby God draweth

Remedies
against the
temptation
of particular
predestination
on.

his

Of christen questions

Phil. 2. 13.

1. Ioh. 3. 10.

Ro. 8. 15. 16.

Phil. 4. 2. 11.

his chosen vntoo him accordinge too his
 so: sayd euerlasting ordinaunce, as whom
 he hath created to his own glory. Ther-
 fore that I am chosen, I shall perceyue
 first by the holines or sanctificatiō begon
 in mee, that is to say by my bating of sin
 and by my louing of rightuousnes. Here
 vnto I shall adde the witness of the holy
 gholste comforting my conscience, like as
 Dauid sayd, why art thou heavy O my
 soule, & why dost thou greene thy selfe?
 But the trust in y^e Lorde. Hereto pertaineth
 the earnest minding of Gods benefi-
 fytes, which though it rather frayeth vs
 than comforteth vs for a time while wee
 thinke therewithall vppon our owne vn-
 thankfulness: yet at the length it must
 needes lifte vs vp, forasmuch as therein
 are alwayes too be seene the manifest
 tokens of his free and vchangeable fa-
 therly loue towarde vs, not shadow-
 ed, but playnlye exprest. Upon this
 Sanctification and comforte of the holy
 Gholste, wee gather sayth. And there-
 by wee rise vp vntoo Christe, to whom
 whosoever is geuen, is of necessitye
 chosen in him from afore all worldes,
 and shall neuer bee thrust out of the

Doubtes.

Quest.

What if those witnessings be faint?

Ans.

Then it becometh vs to knowe that wee bee tryed, and therfore that our sluggishnesse is then most to bee found fault with. Yet withstanding our harts must not in any wise shrink, but wee muste strengthen the with those indefinit promises, and throw darts at our aduersarie again. For although the incounter of the flesh against the spirite doo comber our conscience with greafe doubtinges of the trewnes of our sayth, specially as oft as the spirit seemeth too quayle and in a manner too bee quite quenched: yet notwithstandinge, it is certayne, that this spirite whiche setteth it selfe true-lye (thoughe but faintlye) against the assaults of the flesh, is the spirite of adoption, the gifte whereof is not too bee repented of. For otherwyle the electe might perrishe, and they that bee once iustified might fall away from Christe. Whereuppon it would folowe, eyther that God is changeable, or that the sal-lyng out of his ordynance is vncerteyn, whereof

Other comfortable remedies.

Howe the electe
maye be comforted
in the time of
tribulation.

Of christen questions

whereof none of both can be imputed to God without blasphemie.

Quest. But the garland is geuen to those onely that holde out.

Perseuerance
of holding
out to the
ende.

Ans. I graunt so. And therefore whoso-
euer is elected craueth perseuerance &
obtaineth it.

Quest. Think you then that the spirit of
adoption is neuer shaken off?

Ans. I confesse that the spirit is now &
then interrupted in soze temptations, &
that the testimonies of his dwelling in
vs are oftentimes so brought a sleepe,
that hee seemeth to be quite gone from
vs for a time. But yet for all that, I say
he is neuer quite taken away: for needs
must gods determination of saving his
seruants stand sure, and therefore when
time serues, at length the mists of the
fleshe are chased away, and the gladnesse
of the lordes sauinge health alwayes re-
stored, which shyneth as y^e Sonne into
the troubled consciences of the elect. Fi-
nally I say, that trewe fayth and the ef-
fectes thereof are in likewise interrup-
ted in the elect as the powers of y^e mind
bee hindered in them that haue the slee-
pe disease or in drunkenmen: in whom
the

How trewe
faith & the
effectes of it
are interrup-
ted.

the soule is not taken awayne, (for there is great oddes betwene y sleepy disease or drunkennesse and very death) and yet that they which haue the spirit of Adoptiō haue an assured pledg of eternal life. Therefore in this most dangerous encounter, the same thing wherewith Satan assaileth vs, both can and must warrant vs assured victoꝝ. For except the spirit of adoptiō (which is also the spirit of holinesse, rightuousnesse, faith, and life) were present in vs, there should bee no striving in vs, but sin should reygne quietly at his pleasure. For the man y is not indued with that spirit saith thus: I doo the euill that I haue a mind vnto: I do no good, nor I haue no list to do it. But the man that is regenerated, and so consequently elected, (howbeit as yet still wrestling, sayeth thus: I doo the euill that I would not, & I do not y good that I would do. Who is mee, who shall deliuer me out of the body of this death? And in crying out in this wise, the elect person casteth his Anchor in the very Throne of God y father, whom hee be- holdeth in the preached word and in the Sacraments. Finally when the elect

Marke to know an elect from a worldling vnelected or from a reprobate.

Rom. 7. 13.

Rom. 7. 15.

19.

Rom. 7. 25.

Of christen questions

Shall haue gotten the full victoꝝ in the other world, he shall say thus: I doe the good that I woulde doe, and I doe none euill, noꝝ none I list to doe.

Question.

VVhat if a man neuer feele the testimonies of such spirit in himselfe?

Answer.

No man
must bee
hastely de-
med for a
reprobate.

Yet must it not bee deemed that he is one of the number of the reprobates. For the lord calleth those that bee his, at what time he himself listeth. And therefore such manner of men must bee sent away to the woꝝd and the Sacraments, where they may heere God speaking and alluring sinners vnto hym. For although they receyue not the fruite and operation of those thinges for a tyme: yet must they incorage themselves & also bee diligently styꝛred vp by others, to continue in hearing the woꝝd of God euen agaynst their wills: & then one tyme oꝝ other they shall obtaine that whiche the Lorde as yet deferreth, not to the intent to cast them of, but contrarywise too sharpen theyꝝ desire and earnestnesse.

Quest.

Quest. I would therefore that wee might talke amonge ourselues concerning the Sacramentes also, about the whiche in especially there is now adayes so greate strife betweene the churches.

Ans. Truly I refuse not so to doo. Notwithstandinge (as I thinke) we shal do that moze conueniently another time.

In the meane while, if you bee satisfied in the thinges you haue demaunded, I am very glad, and I woulde wish you to minde these thinges earnestly night and day.

*All honor, glory, praise, and thanks,
bee onely vnto God the Father
through our Lorde Iesus
Christe. Amen.*

(::)

FINIS.

